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HEALTH

OMNIPRESENCE · OMNISCIENCE
INFINITE

ABSTRACT AND CONCRETE

BY

JAMES PORTER MILLS, M. D., U. S. A.

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FOREWORD.

The Lectures that make up this volume have never been written either in part or as a whole until now. My time has been so fully occupied in teaching and in healing, that I never thought it possible for me to undertake the writing of a book, so long as I was engaged in active work. I am now indebted to several of my students for very full notes of my Lectures, some of them verbatim, which have been a great saving of time to me in bringing the teaching into book form. I have also been able to produce a good deal of new matter under the exigencies of the moment, so that, as they now stand, these lectures very fairly represent the Principle that I teach. I wish to acknowledge my indebtedness to my friend Mr. James Rhoades, who has been kind enough to look through the proofs of this work, and to assist me with valuable suggestions. Again, I have to thank Mr. E. A. Hunter for the very suggestive design on the cover, which he has so generously offered.

I must ask the indulgence of my readers for my frequent offense against literary propriety, in formulating the same ideas many times in different connections,

often in the same words. My purpose has been to write for a very varied public, many of whose minds are in no way trained to thinking on these rather abstruse lines, and I have invariably found, in teaching my classes, that it is necessary to insist on the same points over and over again; for although some could receive them at once, the majority would fail to grasp them until familiarized by habit. Those, then, who have trained minds, will kindly overlook the otherwise inexcusable repetition.

Let me here add a word about my employment of capital letters throughout the book. Whenever I have made direct reference to Being—First Cause, or any of Its Modes—I have begun the word with a capital. On the other hand, whenever reference has been made indirectly to Being, as a correspondence in terms of man-consciousness—God-Power in use by man—I have adhered to the ordinary type.

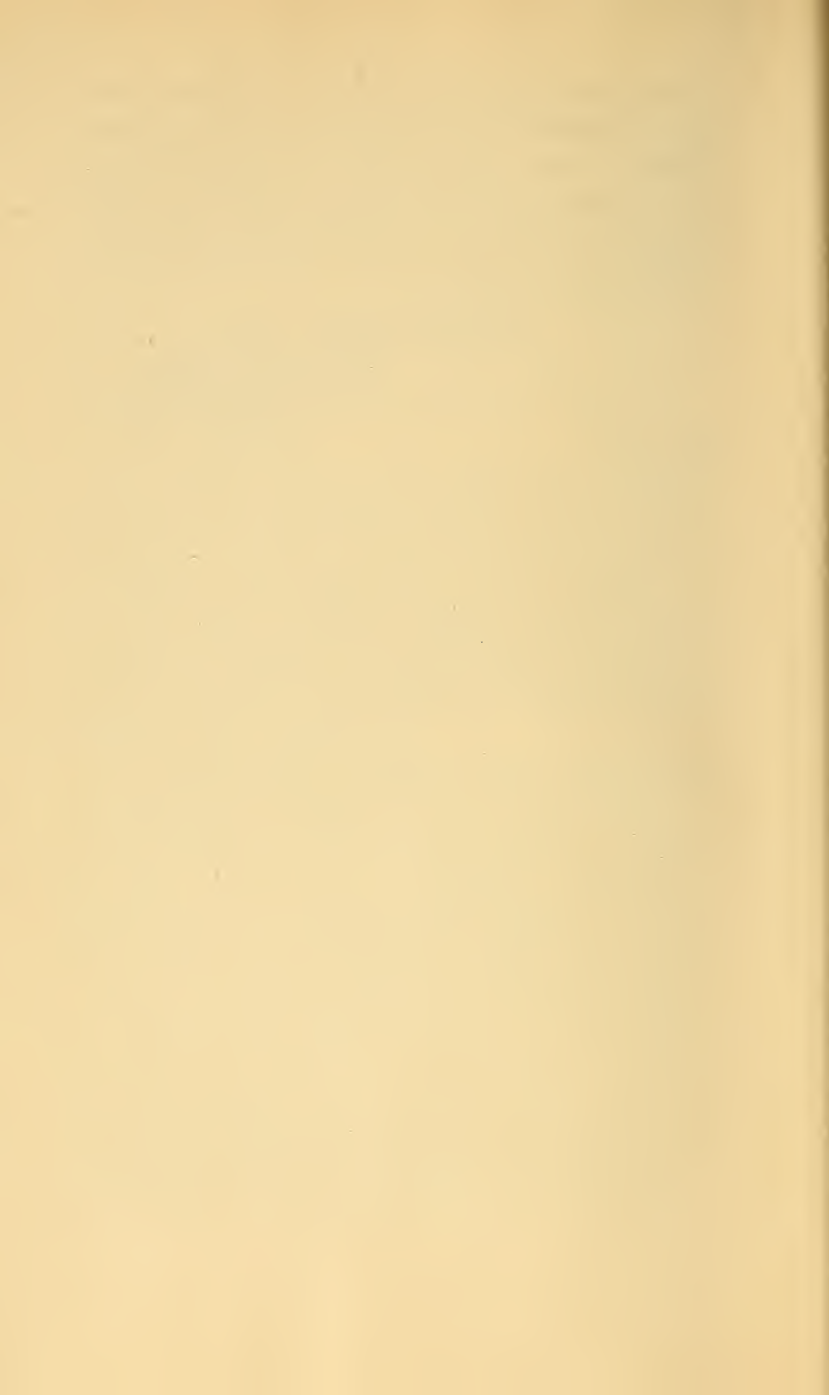
The subject-matter contained in this volume is the concentration of a fifteen hours' discourse given in sections of an hour each; it cannot therefore yield up its spirit, even to the most intelligent reader, by a casual glance or a hasty looking through, or by any other than a careful consecutive reading, page by page.

Even as many have been healed, while listening to the spoken word, during the progress of the lectures, so, also, there will be not a few who will experience this same healing power, when the perception and realization of the Spirit of Truth, in such degree as It is embodied in these pages, breaks over their minds.

I have not gone into the subject of Practical Healing as specifically and thoroughly as its importance demands; I hope, however, later in the year to bring out a supplementary book dealing solely with Practical Healing, and with the evolving of spiritual consciousness through meditation.

JAMES PORTER MILLS,
3, Cornwall Gardens,
London, S. W.

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CONTENTS.

	PAGE
I. The Body	I
II. The Senses	18
III. The Psyche	45
IV. " "	58
V. The God of Religion and the God of Science	78
VI. The Ways of Life	94
VII. Race Mesmerisms	121
VIII. Thought and its Consequences ...	151
IX. Practical Healing	179
X. Heredity	199
XI. The <i>Pneuma</i> and the <i>Psyche</i> ...	217
XII. Food for the Mind	232
XIII. Talking to Life	248
XIV. The Way into the Silence	272
XV. Consciousness, Illumination ...	297

Again that Voice, that on my listening ears
Falls like star-music filtering through the spheres,
'Know this, O man, sole root of sin in thee
Is not to know thine own divinity!'

James Rhoades.

I.

WE are now taking up the study of a subject which is most practical and most vital to humanity—The STUDY OF MAN, his relation to his body, to the universe, and to God the Father Almighty. We will in this lecture consider man as he appears to the mind, cognized through sense, beginning with the outermost of himself, the body.

The body has evidently been constructed for the use of the mind. It has been constructed on scientific principles for the use of self-conscious man. He has, however, considered it more as an appendage than as a part of himself; as something to be laid aside before he could come into knowledge of Truth, or enter into Life at all. He has looked upon his body, as well as upon the body of the universe, as material, and, being material, as separated from God.

We now propose to show that the body is spiritual; but in order to do this, we must first define what we mean by the word spiritual. We use this word, because God is said to be

Spirit, and man to be created by Him, and of His Substance, so that to be spiritual is to be God-like. God is also Knowledge or Omniscience; therefore to know God as Knowledge is to be spiritual. His work then must needs manifest Knowledge—Fundamental, Creative Knowledge. Now the universe, even as we know it by means of our senses, does manifest Knowledge. The body is representative of the Principle of Knowledge. From the fact that man was formed as a babe, before he knew that he was at all, it is evident that there is a causal department of intelligence, working constructively, of which he has no consciousness. We find objectified in the body those scientific principles that we are accustomed to use in the struggle with our environment. The principle of proportion in various forms—the architectural form, the mechanical form, the chemical form—indeed, the whole order of creative intelligence, is represented in the body. The forms that we are accustomed to use in mechanical inventions on the outside, have already, we find, been expressed in the human body. The vocal organs, for instance, are constructed with a view to bringing forth music. The same principle, which is involved in the vocal organs of the man, has all

unwittingly been used by him in the devising and making of musical instruments. Therefore, in the light of Principle, the body may be said to be spiritual, since it manifests Knowledge, which God is. It is a manifestation of life, as we understand life.

From a sensuous standpoint, it manifests intelligence, health, strength, and every other mode of Being, in condition; so that instead of calling the body material, something apart from God, not related to the great Power and Wisdom of the universe, we say with St. Paul, "Know ye not that your body is the temple of the Holy Ghost?" While we recount some of the wonderful facts that we discover in our examination of the body, we must not let our sense-immersed minds go back to the study of anatomy and physiology, as if it were mere anatomy and physiology that we are considering; but we must note the relation of the body to that out of which it has come, namely, Being. Since the body is so self-evidently constructed for the use of the metaphysical man, it goes without saying that it will have something to tell about him, if he examines it. We often infer from a mechanism its intended use; so, since the body is related to the self, reasoning inductively,

we should be able to see something of the relation of man to his body. We shall, at any rate, see the scientific meaning of certain organs and systems of the organism, as regards man himself. Once more I must warn you against considering the body, cognized through the senses, as if it were apart from God, and had nothing to do with the great Intelligence of the universe; I want you to see how much it bespeaks the great Spirit of God, which is far more wonderfully expressed in the body than in any of man's own secondary creations.

The body is composed of about two hundred and eight bones, articulated in such a way as to form a solid framework, upon which are hung some four hundred muscles. These bones are always formed of the same material, a certain amount of earthy matter, and a certain amount of animal matter; and throughout the whole human race, in normal condition, they are always in the same relation. There is some little variation in different races, but the difference is not essential. The three kinds of joints known to the mechanical world are but duplications of those existing in the human body. These joints are articulated, bound together with ligaments, and supplied with lubricating fluid from hour to hour

by the same Intelligence, which so faultlessly devised and constructed the body from its inception.

All this is done for the coming man before he knows that he is. The Principle of construction has been instinctively evoked by him, and, so far as human sense is concerned, has automatically prepared him for objective life, on a perfectly scientific basis.

These four hundred muscles vary in size and in structure, from an almost microscopical muscle, to a very large and very long one. The longest muscle in the body is the sartorius, the shortest, the stapedius muscle, which has to do with the bones of the ear. Now, these muscles are so related to each other, and are arranged in such a way, that they can work singly or in groups, so that, if necessary, the whole voluntary system of muscles can be "rung up" at once and put into action, or one muscle after another can be brought into play. Even those muscles that are not normally used separately, can be so used: a man may practise and become perfect in the use of the minor muscles. All this is circumstantial evidence of the attending Knowledge-Principle which is not yet known to the man who has received the body. It is self-evidently the same Science-Principle by which later on the man

himself deals constructively with his environment, all unconscious that he is duplicating the processes of his own body-building.

Let me speak about "the within" for a moment. We see the organs of the body and all the action that is going on within, and so it is within, as regards the senses, that is, inside the body; but there is another "within" that I want to indicate here, the "within" that is in contradistinction to the senses, namely the mental. It is that which can never be known through the senses, or by the mind associated with the senses, but which can be known through the mind alone; and this "within" is no less than the Science-Principle itself, invoked by the instinctive necessity of man, while yet in a subjective state, for the purpose of coming into self-consciousness. We find that all this body-building has been done by the Intelligence "within"—so far as the senses are concerned—to be known by the mind of the individual.

Next we have the vascular system, which consists of a series of tubes from the size of the finger to less than that of a hair, made up of arteries, veins, capillaries. The blood, in starting from the left side of the heart through the great aorta, is brought round by the arterial

system to the venous capillaries, thence to the larger veins, until it enters the right side of the heart, thence, through the lungs, to the left side of the heart, thus passing completely through the vascular system. These tubes are simply for the purpose of circulating the blood, and are a miracle of construction. Some of the walls of the capillary vessels are so thin that the corpuscles of the blood can pass through and mingle freely with the tissues, giving nourishment to them; they then return into the capillary veins by the same process. You all know this, but I am calling your attention to the science, to the wonderful demonstration of Knowledge, which we find in the human body.

The rapidity of the circulation is another significant fact. The blood has been demonstrated to start from the left side of the heart, and to work round through the brain and back to the right side of the heart in the period of thirty seconds, which is extremely rapid travelling in so short and tortuous a circuit as the human body. It has been estimated by those who are competent, that it makes a complete circuit of the whole body within the space of two minutes, going at the rate of about twenty-five miles an hour. All this takes place in the

body in this short circuit of fine tubes; and this wonderful process goes on without impressing itself on the self-consciousness at all! The heart is said to put forth an effort equal to the lifting of one ton to the height of one hundred and twenty-four feet in twenty-four hours. And yet the organ which has performed this prodigious feat, itself weighs but nine ounces, and normally gives no sign of fatigue. We need not fear on account of the light weight of the heart-muscle; Fundamental Intelligence devised it.

It has been computed by physical scientists that the respiratory muscles do a work equal to the lifting of one ton to the height of twenty-one feet in every twenty-four hours. Yet, for all that, I suppose breathing is one of the easiest things which we do. This is all accomplished by a Power and Wisdom, of which man takes no account, as being associated with himself. He has hitherto only discovered the *fact*. The Intelligence by which it is done, he has not realized, because It is primarily related to his subjective entity. The senses only take cognizance of that which is done; not of that which IS. But there is a department in man which of itself can cognize that which IS, and this we shall come to in the course of our instruction.

This brings up to the consideration of that system, which is the most closely related to the mind; that is the nervous system.

In the year 1886 I became acquainted with one form of metaphysical teaching, and in 1887 with another. Both presented different aspects of the same truth; each had a method formulated for the practice of healing, and for defence against disease. These methods were in harmony with each other, and I practised them both for my own advancement in health, and for the awakening of the new and true ideas of life in me, which the teaching had set forth. My medical education seemed at first to be a great stumbling-block, a barrier against my getting on, an ever-present denial in my feeling-nature of the underlying Truth that I perceived. The teaching, however, in spite of this and other barriers, was helping me grandly to overcome my most vivid state of chronic illness, that happily was not apparent to others, and did not prevent the practice of my profession. So much knowledge of the body, and of disease, seemed to keep me ever conscious of it, for according to the teaching of that time the body was matter, and matter did not exist; it was a delusion of the senses and therefore to be denied. But after a time I began more fully

to realize what a marvel of creation was the body; what an object-lesson of intelligence and of wisdom its construction; what a palpable epitome of the various principles which we are taught in the schools under the name of science. I gradually perceived that the science of man, the mental being, could but agree with the science of the bodily organization through which it was operating; that the Life, the mind, and the body, constitute a trinity which should be in scientific unity with each other. My knowledge of the cerebro-spinal and sympathetic systems of nerves, with their relation to each other, began in 1890 to develop into a perception of their mental and spiritual correspondence. A little later I was teaching in Chicago that the sympathetic system was the soul-system of nerves, and that life, working through it, represented and functioned the Principle of creation and maintenance; in a word, that through it the primary constructive science, relating to the man, takes place, in regard both to mental and bodily commerce.

About two years afterwards a pamphlet fell into my hands, written by an eminent scientist, professor and physician, announcing that the solar plexus was composed of brain-cells of

exceedingly high power, and that itself was nothing more nor less than the primary brain of our existence; that the ganglia of the sympathetic were simply little brains, seats of intelligence throughout the body, which were making use of the Principle, in the various modes involved in the construction of the body.

All this I had been teaching, before this anatomical and physiological discovery had been announced, under the designation of the "soul-system of nerves."

In 1899, the author of the pamphlet referred to, Dr. Byron Robinson—Professor of gynecology and abdominal surgery in several institutions in Chicago—had published a book entitled "The Abdominal Brain" (The Clinic Publishing Company). For the interest of those who find special satisfaction in the scientific discoveries associated with the medical mind, I will digress for a moment and make a few quotations from this most excellent technical work, which however only allies itself to the medical schools.

"In Mammals there exist two brains of almost equal importance to the individual and also to the race. One is the cranial brain, the instrument of mental progress and physical protection. The other is the abdominal brain, the instrument

of nutrition and of visceral rhythm.....In the cranial brain is the seat of all progress, mental or moral, and in it lies the instinct to protect life, and the fear of death. But in the abdomen there exists a brain of wonderful powers..... It is situated around the root of the celiac axis and superior mesenteric artery. It lies just behind the stomach.....A general summary of the abdominal brain is, that (*a*) it presides over nutrition; (*b*) it controls circulation; (*c*) it controls gland-secretion; (*d*) it presides over the organs of generation.....There exists a double lateral chain of ganglia lying on each side of the vertebral column and extending from the skull to the coccyx. The ganglia correspond generally in number to the vertebræ, except in the neck, where the seven are blended into three.....These ganglia may be looked upon as little brains."

Now this discovery that each ganglion is made up of brain tissue of exceedingly high power, as a physiological fact, forms a basis not only for psychological but for spiritual teaching. The former has already been set forth by Hudson in his book, "The Law of Psychic Phenomena," where he postulates a "subjective mind," for which Dr. Robinson so happily

discovered a brain-correspondence. It is true that for very many years psychological science had taught of the unconscious mind; but the brain character of the ganglia had not been revealed.

The confirmation of Dr. Robinson's discovery by a number of most eminent medical men, after personal investigation, appears in this book by incidental quotation.

There are, as has been stated, two departments of the nervous system; the one is devoted to the use and interests of the sub-conscious entity, the other to those of the voluntary self-conscious man. As indicated, the sympathetic system is devoted to the carrying on of all the bodily commerce and to the functioning of life and intelligence, through the avenues of the cerebro-spinal system, to the self-conscious man. The sub-conscious system provides everything essential to the well-being of the self-conscious man. It was originally called the vegetative system, because man was supposed to grow somewhat as a vegetable grows. It is now almost universally spoken of as the sympathetic system, for the reason that it is the seat of the emotions, the primary seat of life itself. In its office it has to do with consciousness in the form of feeling, rather than of thought. It is technically

spoken of also as the ganglionic system, from the fact that in the course of a nerve there is frequently the appearance of a knot, ganglion meaning knot. It is also called the system of organic life, because through it bodily organization takes place.

The system of "use" is called the cerebro-spinal, the system of self-conscious life. Through it nothing can be done by way of bodily or mental maintenance. The conscious man, through this system, can only use that which is provided for him by the sympathetic system, working through the avenues of its own soul-system of consciousness. It will not be necessary for our purpose to go into a minute description of these two systems, but an outlined description of the sympathetic system will throw great light on the phenomena taking place in the under-consciousness.

Running along down the whole length of the spinal column, there is a double chain of sympathetic nerves, with a sympathetic brain ganglion corresponding for the most part to each of the vertebræ. These brains have mainly to do with the vital processes taking place in their immediate neighbourhood, and with the soul-consciousness as related to the vital interests of the mental man. This chain of

the ganglia is connected with all the spinal nerves and with all the cranial nerves, so that inter-communication between the self and the sub-conscious man is most intimate. Situated along the great aorta in front of the spine, just at the back of the stomach, is the headquarters of the great sympathetic or soul-system of consciousness. This centre has, until recent years, been termed the solar plexus.

Throughout the entire digestive tube there exists a network of sympathetic nerves which is termed after their discoverer, Meisner's Plexus, and really consists of a countless number of brains that have to do with the manufacture and delivery of the different digestive ferments required throughout the course of the digestive tract. Again, situated within the muscular walls of the tube, is a similar plexus, Auerbach's, having to do with the muscular movements necessary to produce that rhythm which bears the food along throughout the length of the tube, for purposes of nutrition. These two systems of intelligence, under normal conditions, work in harmony, but, if from any cause that harmony is disturbed, Meisner's Plexus may pour out an excessive quantity of fluid into the tube, or Auerbach's Plexus may cause excessive

contraction of the muscles involved, and a corresponding form of so-called digestive trouble is the result. Since the sympathetic system presides over glandular action and over incarnation generally, and since it is also the system that provides emotion for, and receives in return emotion from, the conscious man, it will be readily seen how untoward emotions, which represent disorder and chaos, vitiate the secretions more or less, and disturb the organism in such a manner, that the digestive ferments vary from their normal consistency. The sympathetic system manufactures and delivers heat to the various parts of the body; it is to disturbances of this system, owing to conscious or sub-conscious emotion, that the cold hands and feet so frequently met with, especially in women, are due; and it is from disturbances in Auerbach's Plexus, bringing about a state either of tension, of muscular inertia, or irregular action in certain portions of the tube, that corresponding irregularities arise.

Situated in the medulla, there is a little mechanism called the inhibitory centre, the office of which is to inhibit or shut off the passage of untoward or injurious emotions; and when a man is in a normal state of health this centre acts

automatically, according to its province. In a person of robust health, this intelligence is most patient, and will suffer much violence before giving way; but constant anxiety, fear, anger, or other iconoclastic emotion, tends to break down the fortitude of this centre, and when this happens, we have what is called "nerves" or nervous dyspepsia. But let the person see his fault, and overcome his disposition to perturbation, anxiety, or fear, and behold! every effort that he makes, every victory that he gains, acts automatically to bring this centre towards its normal standard, until ultimately its full inhibitory office is restored.

There is no need to give way to feeling. With intelligence above human feeling, and determination to hold to the good, to the right for right's sake, we soon quiet the waves of emotion, and a victory is gained, of which the inhibitory intelligence takes cognizance, growing stronger and stronger in its resistance, until the tendency to yield to that which is untoward is quite done away with. We see then how the knowledge of this one great fact might be of incalculable help to many people, if it were put to use.

Let it be understood, that before the brain-character of the solar plexus and ganglia of the

sympathetic was discovered, the physiologists taught, that, standing at the head of the sympathetic system, it presided over nutrition, controlled circulation, controlled glandular secretion, and presided over the organs of generation; in fact, that through it, all the vital and sub-conscious processes were carried on.

Dr. Robinson's discovery takes the vital processes out of the realm of mere "vegetation," and gives the soul a thinking-mechanism, through which to function. Thus we see that it is apparently allowed to play the part of Being, to self-conscious existence.

II.

IT is well that each one should have an understanding of the body, because, though man is essentially mind, yet, from a sensuous standpoint, the mind seems to dwell within the body and to work through the body. In fact, in our present state of evolution the mind does practically live in the body.

Not only do we live in our bodies, but we live in the body of the universe, the body of earth, air, and, apparently to us, the body of the

heavens. The mind seems to us to be enclosed, first in the envelope of the personal body, and then in that of the body of the sensuous universe. All this, however, is only seeming; the mind really dwells in Omniscience, in Knowledge, in God; but it relatively dwells in that of which it is conscious. It is conscious only of the kindergarten of objects. First, however, it is necessary for the mind to awaken to the relation of the kindergarten consciousness to its kindergarten body, while it seems to dwell within it.

We find, now, that mental processes are constantly employed in the maintenance, as well as in the creation, of the body, in the science-work that must unremittingly take place within its confines. In our last lecture we considered the body as a whole, as an organism, its wonders, and some of the mental and vital work ceaselessly taking place within it. We will now consider the body and the mind, in relation to their special department of sense.

We know that there are five senses; five physical avenues through which the mind takes cognizance of objects and transactions within the envelope of the universe; hearing, sight, taste, smell, and feeling in its two departments of

emotion and sensation interacting with each other; emotion being translated into sensation, and sensation into emotion, appearing either separately or together. The special bodily mechanism of the senses, spoken of collectively, constitutes what is termed the sensorium. Through this special apparatus prepared by the Intelligence-entity within, before birth, the self-conscious mind awakens to the consciousness of objects.

Immediately connected with the cranial brain, the mind's organ of self-consciousness, there exists an exceedingly fine network of nerves, with terminal ends in the surface of the skin. These are secondary intelligence-centres or sensitive points, through which the mind is able to receive notice at its headquarters of what is taking place in the objective realm of its existence, at the periphery of its body. So that, as you know, when the finest needle-point is inserted anywhere, the action is reported to headquarters by means of these nerve-points. The mechanism by which the report is sent, may be likened to the Morse telegraph-instrument with its electric connections. Thus the message of contact is vibrated to the brain, as over the wires of commerce; word is then sent back to the point of contact,

indicating the nature of the touch; so, when pricked by a needle or touched by anything, we have the message first vibrated inward, and then sent out to the surface again, before we know that we have been touched, unless perchance our eyes have witnessed the transaction.

Situated deep within the middle portion of the brain, in what is called the gyrus fornicatus, is a centre, the function of which is to preside over the departments of emotion and sensation in the soul, and to interpret external violence of any kind to the body, first into its proper correspondence in emotion, second into its equivalent in sensation, pain; more or less of each, according to the nature of the individual and the condition of the reflexes.

Now were it not that this organ and intelligence for interpreting untoward feeling—be it latent or active—into a sensation of pain, is hidden deep within the brain, and protected by the presence of contiguous cranial organs of vital importance to the man, it is more than likely that the surgeons would be after it with their extirpating instruments, to save suffering humanity from the awful thralldom of pain. In man's ignorance of himself, however, the intelligence within has provided wisely for the safety

of this most necessary organ. For this pain-centre is a benign contrivance to warn the man, enmeshed in his kindergarten of sense, that something is taking place in the realm of mental cognition, within his offices of consciousness, that demands his immediate attention; a danger-signal is thus hung out, warning of the necessity for reform in those affairs over which the intelligent mind should preside, lest a worse thing come to pass in the shape of mental or bodily wreckage of some sort.

We do not usually recognize the beneficence of this arrangement, but forthwith proceed to strike down the little pain-messenger as an interloper, and thus get the disagreeable monitor out of the way as quickly as possible. We then fancy that, having got rid of the pain, the whole thing is done, and that health is restored. The pain, however, that signalled disturbance, starting primarily perchance in the vital consciousness of the man through anxiety, fear and mental violence, is frequently attended by conditions which go on just the same, silently smouldering, until they ultimate in fundamental or organic disease; when, if the warning had been taken and acted upon with common sense, all subsequent suffering, danger and loss, would have been averted.

In "The Essentials of Physiology—a quiz book for Students," by A. A. Hare, it is asked, "Is the sensation recognized at the point of injury or by the special centres in the brain?" The answer is, "It is recognized in the centre, but injuries in the sensory nerves are always referred to the periphery, and therefore we are accustomed to say that we feel the injury at the point of contact;" and again, "By what means is this peculiar condition in regard to sensation governed?" Answer—"It is wholly governed by the mind itself, which has been taught to do this as a result of education, experience, and experiments, in early youth."

Now there is such a thing as mind quite apart from sensation; the senses so to speak, are appendages to the mind for the purpose of observing transactions which are essentially taking place either in the mental or emotional realm of persons, or in the slumbering consciousness of nature, which lies back of physical happenings; but the mind only observes them as taking place in the objective realm cognized by the senses.

Each physical action that takes place in the universe, in man or in nature, must always be preceded by movements in the invisible realm of

mind-consciousness, in that part of man or nature that thinks or *feels*; for it is here only that the motive power of physical action lies. Initial power is never visible; the movement of physical stuff is but the sign of it. So, anything happening in the body must first happen in the power-realm of the body—the soul, which is the vital stuff, whether of atoms, or of the complete organization. That which we see is never the energy. Every smallest unit in the microscopical world is endowed with a feeble degree of intelligence, of feeling, so physical science tells us, and this is where the power of the thing visible inheres. The appearance of sickness or health in the body depends solely upon impressions situated within the self or sub-consciousness; and it is by the action and reaction, voluntary or involuntary, of the self-conscious man upon his under-consciousness, that the phenomena of bodily sickness appear; and through this same law of consciousness, health may be established.

The senses are the avenues of the mind, through which it observes phenomena. These movements bespeak force. This force bespeaks intelligence of one sort or another, and the mind must seek on its own plane, the mental, the explanation of the phenomena. Thus the mind is

called back to the realm of the invisible power where the motive for everything lies. It is led by the circuitous way of phenomena, because, for the time, it is too unlearned concerning its own latent power and intelligence to discover the initial movements in the realm of intention, either in man or in nature.

So long, then, as a man is too ignorant of his power to know, without the intermediary of sense, the original mental intent and action at the back of the conduct, either of his fellow-man or of nature, he will remain in the kindergarten of sense-dependence. For example, something is taking place in my mind at this moment. Now if I were to keep silent, you would not know the nature of my thoughts, you have to depend upon your senses, and the phenomena of vocal action, to know that anything is taking place, and then you must translate the sound back into its terms of mind, of thought, in order to get what was actively in my mind at the time.

Why all this circumlocution? I have a mind-realm, you have a mind-realm—why not take the thought direct from mind to mind? It is because we are educated to depend on our senses, upon phenomena, and we are not educated regarding the metaphysical or mental department

of consciousness. Hence this course of instruction, that we may deal with both disease and health at their source, in mind-stuff and mental action.

I am now sending a wireless message through my telegraph "ticker"—the voice, making use of the atmosphere to convey vibrations to your receivers—your eyes and ears, which have been prepared to convey to your mind the mental phenomena that are taking place in mine. In return I get a sign-language of how it is affecting you by the look in your faces. But I may be deceived as to your judgment or feeling; you may suppress the sign or give a false one. You may smile or frown for purposes of your own. Your eyes may sparkle, and yet at the same time you may feel and judge very differently to what appears. Were we each educated as to initial mental action, no deception could occur. There are those so constituted, who naturally to a certain extent know the hearts of people. Jesus was an adept both in knowing Truth, and in feeling the race-heart. He therefore was not subject to the deceptions of sense-judgment. Likewise we, by practising the Principle set forth in His teaching, out of which His own God nature was developed, should also become free

from the necessity of sense-judgment, and its consequences—deception, disappointment, sickness;—we should come ultimately to know both the heart of Truth and the heart of humanity through the development of our Truth nature. We are not of those who decry the senses, or who deny that we have them. We believe that they have been given to us in great wisdom, that they are essential to our present state of evolution, on first awakening to self-consciousness; that they belong to a primary stage of development, to be followed by a secondary stage, which should emancipate us from dependence upon them, yet enhance our enjoyment of them, leaving us masters in the use of them.

There is an intelligence within man, which while constructing the physical avenues of sense, was evidently preparing the unawakened subconscious or soul-man for self-conscious life. We wish to understand and co-operate with the intent of this, our basic Intelligence: to know the relation of our conscious mind to It and also to the senses, that we may conduct our affairs of consciousness so as to get the best out of our affairs of life. It is evident that the mere physical senses, without the mind, could avail nothing. It is the consciousness alone

that lights these objective avenues with intelligence; so the mind, since it is born of, and deals with, consciousness, after all, is king, and has the last word; yet in the first stages, in the Adam-life, man finds himself slave to the senses. Take a hint of the instinctive Intelligence within, from the old Scriptures. "He that formed the eye, shall he not see; he that planted the ear, shall he not hear?" That is to say, the Intelligence which was able to construct these wonderful organs, had It not an intent? Did It not know the very Truth of creation, of which these channels were to constitute the first step in the evolution of sub-conscious man to conscious life? This presages that there is an Intelligence connected with vital bodily existence, which has ideas and carries them out; that the eye was "formed," and the ear "planted," and the whole organism, mental and physical, made ready for the use of the inherent man, before he knew that he was at all; and then at the psychological moment, when all was ready, the breath, for which this Intelligence had prepared the body, was taken in, and conscious awakening came as was intended. From this time on, then, the whole organization, mental and physical, inclusive of the primal Intelligence involved, is

handed over to the self-conscious sense-awakened man, for his conscious use. Let it not be forgotten that the latent subjective Power and Intelligence which has attended it on its way up from birth, still remains with the organism, as the ever present resource of the mind for Knowledge, and for the maintenance of the bodily life of man.

Let us now turn to the special organs of sense, and note their relation to the mind; we shall find that they are not delusions, neither are the objects which we perceive through them vagaries; but rather is the mind deceived concerning them and their office. It is said in physical science, if a tree were to fall in the forest, and there were no ear present to hear, there would be no sound; that is, that sound is not an entity, but a sensation of the mind, caused by a disturbance of the atmosphere. In order that this phenomenon may be recognized by the self-conscious man, his subjective intelligence has ingeniously fashioned a delicate organ or instrument, which, electrified by the life-consciousness, shall catch the vibrations caused in the atmosphere by the transactions taking place within a certain scale of rapidity, both in nature and in organized beings. This instrument

transmits them to the seat of objective intelligence in the brain, where, through the agency of the telegraph "ticker," the ear, these heretofore silent vibrations are converted into sound; just as an electric bell, the coil of which is wound to a certain scale of resistance, translates the as yet noiseless vibrations into terms of sound.

The human ear has a limit of about eleven octaves. The lowest note of the scale ordinarily heard by it is produced by sixteen, the highest by thirty-eight thousand atmospheric waves per second. Within this gamut, from sixteen to thirty-eight thousand waves per second, occur all the vibrations in tone that the human mechanism is capable of functioning. But both below and above this, vibrations are constantly taking place, capable of being converted into sound by a more delicate and highly sensitized instrument.

In a microphone, for instance, the stately stepping of a fly may be heard, the vibrations of growing vegetation or the munching of tiny insects. All atmospheric waves, low or high in the scale, reach us at the same rate of speed, for, though some are formed of larger and some of smaller undulations, all travel at the rate of about one-fifth of a mile per second. Through the mechanism of the ear, which, with its attachment

to the cerebro-spinal system of self-conscious life, is arranged for us by our Life, these atmospheric waves give signal of what is really transpiring below the threshold of self-conscious life. In the causal realm of existence, the subjectivity of man and of nature, they are converted from terms of causal or mental action, into terms of phenomena, of effect, which effect we call sound. It is telling us of something being done in the invisible unknown province of creative consciousness within, and is challenging us to know the truth direct from mind to mind, and to abandon dependence upon the circuitous route of sense.

Everything upon the face of the earth has feeling. No element or combination of elements is there, but gives evidence of feeling, from stone to the most imponderable gas or ether. Strike the densest material hard enough, and it will demonstrate its feeling by separating its particles. The diamond was amongst the last to give up its form under the stress of feeling, but a few thousand degrees of Fahrenheit melted its stubborn heart, and it meekly took a gaseous form, bowing itself out of the world of solids. I do not mean to say that it, or any other so-called inanimate object, knows that it feels; but that

Original Feeling, as cause and effect is One, not two. Where you find object, be it atom or mountain, there is always a subject, its Cause, attending it.

In the inorganic world the subject is spoken of in the apparently material, but really psychical, terms of adhesion, cohesion, attraction, and repulsion. These constitute the feeble degree of intelligence with which every histological unit is endowed. They stand for the life, the consciousness of the inorganic world of nature, analogous to human sub-consciousness; both having their real original fundamental Life in the Divine Substance, God.

This consciousness—the secondary motive power of the physical, in man and nature, the starting point of all phenomena of health or disease in the body—our minds can reach by suggestion, or by a state of emotional realization, which will stir this motive power to normal action. But the prince of all methods of healing is that of spiritual realization, which is the outcome of knowing the Truth.

We will now examine the sense of sight, scientifically and practically, and see its kindergarten relation to the mind. In what way are images thrown on the retina? Physiology

answers that "they are inverted by the lens which is bi-convex." Why then do we not see objects upside down? "Because the brain interprets the inverted image for one in the proper position."

Here then we have a most fundamental deception of sense, which, had it not been overcome by the mind, through experience, reasoning against sense-evidence, would have balked the human race at the very outset in the endeavor to stand with feet on the ground. I am not sure that each infant has not a touch of this overcoming to do. In watching the attempts of a babe to walk, one can but feel that it has the "upside down idea" in a degree, especially if one has just come into contact with its temper, and felt the co-ordinate force of its muscles in kicking, and the indomitable rigidity of its backbone, when one would enforce the letter of obedience.

But the inverted image, which the race-brain experience has interpreted as in the proper position, is only one of the many deceptions for which we have to make allowance. Take the most familiar example, the horizon. How many a child has run to see the meeting-place between the sky and earth, only a little

way off! The "rising" of the sun is another instance. Again, we go on to the top of a high building; the people below look small. Looking down the railroad-track the metals seem to meet. On a clear day a child in a boat will see the sky and the trees on the bank in the water. He will thrust his stick into the water, and lo! it is bent. He detects the trick, however, by running his hand down through the water, and so he learns to dissociate the fact from the appearance. On going into a place full of machinery working, sight and hearing would declare the power to be in the machines themselves. No, it is away out of sight. It is being abstracted from the material consciousness of the elements involved, which are giving up their life in the form of coal and water, yielding up of their latent forces, cohesion, adhesion, chemical affinity, for which the coal and water stood. They are translating themselves into heat and steam, both invisible except by contact with the atmosphere, the residue, ashes, entering a lower state of inorganic form and consciousness, a feebler "intelligence."

These are a few of the deceptions of sense, for which we are consciously allowing every day. But there are more subtle delusions or

hallucinations of sight than these. All impulses travelling along the optic nerve are translated as sight. Now the eye, the most delicate and wonderful of all the organs of the body, was formed with its brain-connections for the purpose of conveying to the citadel of intellectual intelligence, impulses within a certain scale, that first take place in the ether. This substance is said to be infinitely more fine and delicate than air, far too delicate to be tested by any instrument as yet known; it is supposed to reach from earth to the sun, to enter into the fabric of all liquids and solids, to pervade the atmosphere, and to fill all space. Through this extremely delicate and rarefied ether, vibrations are sent, representing the power-side of the blazing sun. These vibrations, travelling in the ether at the rate of one hundred and ninety-two thousand miles a second, are translated by the brain as light; thus the mind sees light. But they make no sound, they appeal to no other sense, except that for which the special instrument was prepared to receive them on this magnificent scale. A single light-wave is supposed to be about one five-hundred millionth part of an inch in length.

There is a light-scale, or gamut, represented

by the colors of the prism. The lower end of this scale is the color red; violet is at the other end. Beyond the red, low down in the scale, are other sun-rays—vibrations—known as heat-rays. We can feel them as heat, but we do not feel them as light, because they are formed of waves too large to affect the eye-mechanism. So also, beyond the violet, are rays known as chemical rays or waves, too fine and rapid to affect the sight-scale; but the sensitized film inside the photographer's camera feels them, and the record forms the picture.

It is no doubt true that the waves which may be translated into sight by a suitable mechanism, are omnipresent as to space, indeed it is even reported in scientific circles that photographs have already been taken by the light developed from the body of the living human being, with instruments adapted to that end. If this be true, the sun-rays existing in the human organism must consist of undulatory rays above or below the scale of sight to which the human eye is adjusted.

The whole universe, which the senses reflect objectively, is undoubtedly full of psychical consciousness, which vibrates in the physical realm above and below the scale of the organs.

of sense, only requiring a suitable organ to develop as light, heat, or sound.

The owl, the cat and other animals, have eyes whose scale of sight extends beyond the scale of human vision, taking in the finer or coarser undulations, and developing them into sight.

About thirty-nine thousand light-waves in one inch, caught by the eye, are interpreted by the mind, as the color red; fifty-seven thousand waves to one inch the color violet, the highest in the scale. We have been speaking of the size of light-waves; now as to speed. About two hundred millions of millions of vibrations per second give the color red. Seven hundred millions of millions, violet.

These vibrations mean movement. Movement means force, and force means that which holds particles together—physical life, so called, or “feeble intelligence,” the sensuous consciousness underlying visible things, of which the atom long stood for the smallest objective sign.

Color is not a substance in nature, it is the sign of a substance. The substance itself is Consciousness, God-Consciousness.

The senses only tell of the object, the thing accomplished. In the realm of the object the human race has lived. Caught by the

appearance, we have lived upon the surface, little realizing the Almightyness over which we have been slumbering the hypnotic sleep of objective dazzle.

The organ of smell, situated for the most part in the upper and middle meatus of the nose, is a curious little mechanism invented by the life-intelligence as an aid to self-conscious existence. The evident purpose of this instinctive intelligence was to provide for its self-conscious offspring a mechanism that should, when electrified by itself with the human race-consciousness, respond to certain physical vibrations, the outcome of movements either in the man's under-consciousness and in that of those around him, or in the over-soul of the personal world.

This delicate invention is put in motion by "odorous-bodies" in its immediate vicinity, that act as "tickers," telegraphing to the mind happenings in nature, in the hieroglyphs of the scale-vibration to which it is tuned. This organ is a receiving-machine. All vibrations taken in by it are translated into the language of smell, becoming either a note of warning, as in the case of noxious gas—of disgust, or of pleasure. These notes, when the result of vibration from without, tell of a presence near at hand, of a

ticker offering information of its soul-presence in its body-dress, in terms of self-consciousness.

These vibrations are functioned up to the seat of self-consciousness in the brain; and the mind, lighted by the soul or psyche, creates the odor corresponding to the rate and character of the vibration received.

So the soul of nature and the soul of man have touched and recognized each other, but only through the medium of sign-language, the circuitous route of sense. Each sense-mechanism has its own terms of expression. The substance of each and of all is God; with each the same God; both the soul of man and the soul of nature are comprehended in the consciousness of man.

But these wonderful mechanisms of sense, appear to function both ways; from the without, and from the within. They are, however, instruments of the mind for the mind, and can be inhibited or stopped in their functioning in the presence of a crowd of vibrating "tickers" or odorous bodies; as shown now and then for instance, by a sheer effort of the will not to smell. But the mind creates odors at the instance of its own ideas, quite independent of its special olfactory mechanism. If one acutely believes

that an odorous body is present, he will get the scent of it, though it be not at hand. In the case of an hypnotic subject, when the objective faculties are in abeyance, if the operator suggests to him to smell a beautiful rose, at the same time handing him an onion, he will both see the rose and smell the scent of it, though he is really taking delightful sniffs of the onion. The olfactory machine is operated by the mind, yet the mind can smell independently of it, and will do so at the instance of its own idea and conviction, if the latter be sufficiently strong.

There is a way of governing one's sensations and the normal or abnormal cause of them. The mind is master of its senses. Odor is not an entity, but a conviction or emotion of the mind, translated into terms of the olfactory sensuous organism, whether the mind functions through this organism or independently of it.

We are constantly using expressions which we know are not true, as to science or fact, such as "the sun is rising;" and we also use a great many which are equally untrue, believing them to be true. We are, as it were, hypnotized by these expressions. They deceive the mind, causing it to discount its own powers, and enslaving it to appearance.

It is estimated that two millionths of a milligramme of musk is sufficient to put the olfactory mechanism of man in motion, and to awaken its peculiar consciousness of scent in the mind; also that a grain of musk can remain open in a room for twenty years, ready all the time to excite any innocent olfactory apparatus, yet itself lose none of its power. The musk only sets up the vibrations which are caught by the nasal apparatus, and the suggestion is ticked to the brain. The latter calls out the emotion, the feeling, which, through the alchemy of the mental mechanism, is felt in the realm of sense. Yet we say the musk smells, making it the active agent, whereas man is both the cause and the effect within himself, the musk being only an object suggesting to him his own powers and resources, his latent psychical store which is bodied forth in the world of objects.

In taste too, we have a scientific arrangement invented and planted in the tongue, the soft palate and its arches, the uvula and tonsils, with the "taste-buds" or "taste-goblets," endings of the gustatory nerve in the tongue. To this organization, highly sensitized within its narrow scale of activity by the life-intelligence within, is delegated the office of standing between the

conscious mind, as yet ignorant concerning its own soul, and the soul of objects that bear a vital relation to the body-stuff as food. This organ receives telegrams from the soul of things in the language of vibrations, which are conducted to a centre in the brain, where the soul-consciousness of the man is functioning; and it interprets this sign-language into terms of feeling, a correspondence of which is telegraphed back to the point of contact in the tongue, in terms of sensation. This is the mechanism of the sense of taste. Though the soul of man and the soul of nature is one, the man in a state of sense only, practically looks on his live body as himself, and on embodied nature merely as senseless objects, apart from himself. He regards nature and himself as two distinct separate entities; while in the sub-conscious world, in their relation to God and to each other, they are one; and that one, God and man, Spiritual.

In the psychical realm, objects exist only in their ideal or soul-state, whether they have been as yet objectified or no.

That which does not exist already in man, either in its psychical or spiritual potentiality, that is in his soul-stuff, or in his divine Principle,

cannot be born into his self-consciousness, any more than a house can be built before it is conceived in the mind of the designer. It has long been held in material science that light and color are psychical, not physical, that is, that they do not exist as such in the objective world, but are sensations of the mind, induced by the mechanism of vision, through which modes of motion in the ether pass. In other words, that the grass is not green; but that the growing vibrations of it, which are a mode of motion within the mind's color-scale of green, are transmitted to the organ of the conscious mind, thence to a ganglionic brain-centre, and that which, being a part of nature, already existed in the soul of man as latent emotion and consciousness, appears through the medium of the sense of sight as the color green. In like manner, all colors are born into the realm of sense, and the human being, knowing nothing but what his senses tell him, can through his æsthetic faculty, enjoy the kindergarten of self-consciousness. But let us not forget that man is the child of God, not merely of the race, and that that which is God-like and harmonious, lying latent in the spirit of man, which appears through the visual apparatus

as light or color, is also capable of being directly translated into mental terms by the primary mind-organ, without the medium of an object, into that phase of mental consciousness of knowing and of feeling, for which light and color stand in self-consciousness. What is true of one sense is true of all the senses; they are prime factors in the first stage of man's awakening. He has awakened to life according to the senses. Let him now awaken to Life according to mind, and no longer be deceived by appearances. For the senses only act as agents of the sub-conscious man, signalling to the self-conscious mind of his own "within." When the conscious mind has, through its reasoning faculty, been awakened to the truth that at the back of every object is the idea, its meaning; that at the back of the idea is the process of its conception; and at the back of the conception is the Principle, as Knowledge Substance, as fundamental Cause; then the senses have fulfilled the evident purpose of the primary Intelligence within, in creating the sensorium as a dependency of the awakening self-consciousness. The mind comes then to enjoy these reflections, these objects, without attachment, learning to draw its knowledge of

things directly out of the Original Intelligence from which they came.

To de-hypnotize the mind from the belief in its sensuous enmeshment, and to awaken it to the consciousness of its original inheritance, Omniscience, means Eternal Life. This would seem a stupendous thing to do, but the process yields increasing interest, inspiration, and more abundant concrete life, day by day.

III.

WE have been describing man as he is cognized through the senses. In the body we find a representation of the Creator and the created living together, and we find that the body was evidently built for the use of the man; that the instinctive necessities of the man have called forth just the mechanical organism that was necessary for him, at his present state of evolution.

In looking at the different parts of the organism, it is evident that the body, the mere physical body, is simply for the purpose of locating the mind according to sense; that one part of the body is prepared for action according to will,

while another part is devoted to re-creating and sustaining it. In that which is set aside particularly for the purpose of re-creation, there is a system of nerves and brains, that has to do with construction and re-construction, performing all the offices of the transmutation of food to flesh, besides looking after the residue which is unfit for use, and carrying it off. So we have a process of creation going on all the time in the body, and we have a process of use going on all the time. One department of mind, the involuntary system, is devoted to looking after the man from an internal standpoint; while another department is constantly occupied in attending to the wishes of the conscious man, and governs the voluntary system of muscles.

As we see, everything that we cognize has feeling, another name for which is consciousness; but everything has not self-consciousness; and as the universe could not possibly remain intact but for the Principle by which it was created, or the Knowledge upon which it was founded, so is it with man; man, as a self-conscious being, cannot possibly exist without God.

The department of the body that is given over to maintenance is cognate, in idea, to what we

call Being—that which IS, that which announces Itself at the very inception of the body, and which is not to be sensed. Of this Being, we know indeed that it has a department of consciousness, and a department of body, through which it works: for though it cannot be seen by the senses, it can be approached by the mind. The mind can realize that creation and maintenance go on all the time within the body, and that this creation is not the work of conscious man. Then whose work is it, if not the work of God?

There is another “within” to which I have already alluded, but I must do so again, because our minds have not been familiarized with the true idea. That other is the mental realm which is, before the senses are formed. To form them postulates Intelligence: that Intelligence is within, and not without; it does not lie in the sympathetic or any other system, but it lies in the Principle which is at the back of all.

The body, then, is maintained, as it has been created, on scientific principles, and if we are pleased to boast of our intelligence, as human beings, in creating all the splendid structures of our cities, and evolving all the machinery of the world, we must also say that an infinitely greater

thing was done and continues to be done for us, in the building and maintaining of the bodily organism, and that our self-conscious secondary intelligence has a splendid foundation within, upon which to stand.

We see then, that we get our knowledge from that realm which can only be described in mental terms. All this outward organism, with which I have already dealt, we can now only cognize through the senses, and describe in terms of sense. But underlying all this, is the same sort of intelligence as that which is in the cranial brain, only infinitely greater, it being, in fact, instinctively in touch with the Omniscience Itself. Man's cranial intelligence functions objectively—in imitation of that which has been done within in body construction—in mechanics, for instance.

If, then, we have within, an instinctive intelligence constructively working with One so great as the Omniscience Itself, independently of our cranial consciousness, it is surely worth while to try and know something of this Power and Presence, which is so essential to us that without it we could not exist.

We have then, two kinds of intelligence; a conscious intelligence, and one that we can

perceive is working, but of which we are not otherwise conscious. Apparently, Being and existence are bound up together within us, symbolizing God and Man as one—Divine Being, and divine existence.

The babe, when first ushered into the objective world, is the man in blank, now setting forth to duplicate the experiences in self-consciousness which are already latent in his psyche, though under the delusion that they are original with him; but the first sensation that he receives, sensation of air, breathing, pain, pleasure, or anything else, begins to form his self-consciousness, and thus, out of that which has been purely subjective and sub-conscious, comes also self-consciousness. All the way through life man is adding to the living soul, which he was at birth, layers of intelligence—more or less intelligence—of the same nature as that which his ancestors had bequeathed to him. That of which we are conscious to-day, becomes sub-consciousness the moment it has passed from the conscious mind. It is registered in the soul, and becomes a part of the race-experience, so that we are constantly adding to the compendium of that experience.

The psyche is always underneath the self-

consciousness. Many of the psychologists allow that animals have souls, mundane souls, related to the body as the natural cause of it, perpetuating the animal race-experience. So also, every element and every object has its natural cause, its other pole, which, corresponding to the human psyche, is the matrix, the secondary cause, of the object—the latter appearing apart from it according to sense-cognition, while holding it still as an inherency.

The ganglionic or sympathetic system of brains throughout the body, is the soul-system. There is only one consciousness, but there are, as we have said two departments in consciousness, the subjective and the self-conscious. The only department that has been practically recognized by us, is that of self-consciousness. Whether it grew from something or nothing, we knew not, but we knew that we were conscious; and the cranial brain represented to us all that there was of our intelligence. The term subjective implies something similar to cause, the creative part, the maintaining part. Just as the subject is the cause of a sentence being produced, so man's subjective entity is the cause of the production of his objective existence.

There is, then, in reality only one consciousness; but just as electricity becomes light, heat, or power, according to the instrument through which it passes, so, the consciousness, the soul of man, in working through his organism, appears according to the particular organ through which it passes; for instance, when passing through the cranial brain in the normal way, it is self-consciousness; hearing, when passing through the organism of hearing; seeing, tasting, and smelling when passing through their respective organs. It is all one consciousness, one electricity, so to speak.

These two departments of consciousness are working together. The one, however, does the work of creation and maintenance, and the other makes use of that which has been prepared for it. The conscious man says, "I will lie down," and he does so; he does what he wills, and yet the silent subjective intelligence provides all that is necessary to carry out his designs.

So, also, in our physical organization, we have two nerve and brain systems—the involuntary and the voluntary. There is the involuntary system, over which the man has no direct control, ordinarily speaking; whatsoever he thinks in his heart, it is the province of his involuntary

intelligence to work out into consciousness and body-form: and there is the cerebro-spinal system, which has solely to do with voluntary or self-conscious life. We know this by the fact that fœtuses have been born without the trace of a cerebro-spinal system, with the heart beating firmly and with plenty of life; but, being without that part of the organization that turns consciousness into self-consciousness, there is no further inspiration for subjective life to continue its functions, and therefore in such cases physical life shortly becomes extinct. This shows, then, that the cerebro-spinal system has nothing to do with the cause and maintenance of life.

What a man thinks to-day is latent in him to-morrow. It is registered in his under-consciousness, in soul-emotion, and now becomes a factor in incarnation, having been translated from thought to emotion; so at any time, through the recollective faculty, it can present itself to the mind again in the form of thought. Before he opens his eyes to the world, race-thought is recorded on the "wax cylinder" of the child's psyche, in much the same way as words, in the form of vibrations, are recorded in the gramophone. By means of this process, which is constantly

taking place, we may have new thoughts, new experiences of a different character, on a higher plane, and so be adding to the race-experience our share towards the attainment of divine manhood, with the possibility of making the achievement ourselves.

Some have, through all ages, experienced certain intuitive knowledge, such as the intuitive mathematician, musician, artist, or architect. These have obtained their knowledge from the Original Source, which, to the department of sensuous consciousness, is the "within." It is true that all these gifts of knowledge referred to, concern the sensuous world of elements, but they bespeak man's connection with Omniscience nevertheless, and tell of the possibility of his knowing the Truth, since It relates Itself to his mind directly to that end. The Intelligence thus obtained, transcends space, it transcends time and everything objective; but for the purpose of self-consciousness, it is put through this particular organism called the cerebro-spinal system. It simply has to come through the meek and lowly channels of the human body, in order that man may know that he Is.

Again, I say, that I want you to recognize that underneath all these appearances, is an

Infinite Power and Intelligence which is keeping us when we sleep; and the race is just as much asleep to It now, in its waking state, as when in the common sub-conscious state of sleep; but if we would enter into LIFE, we must attain to the knowledge of our great Subject.

As we learn our lesson from day to day, we shall find that circumstances and objects, which used to disturb us, have lost their fictitious power. Those who are attaining to this state of knowing, find that mental impressions which were wont to get hold of and overwhelm them, no longer do so. They smile in the midst of them, because they know the remedy, and that they can no longer be affected by them. That which was a positive danger once, they will now welcome, while others run from it; they smile, being free, but not without compassion, on those who still fear.

The subjective mind has been translating every phenomenon in the world of sense into feeling: no matter whether true as to fact or not, or true as to Truth or not, it has been registered in us as feeling. But there is another standpoint from which to work. According to the character of our consciousness have our experiences affected us, and will continue to affect us. We can, however, change our

consciousness. Judgment can act according to Truth from within; the mind will then interpret from a new stand-point, and we shall become happy, happiness being based on our feeling That within us which is always true.

When something happens on the outside which seems to us grievous, the moment the impression has passed the door of judgment it is pictured to us in emotion, and all this grief is registered in the soul-consciousness, conveyed to the heart, and through the heart to the circulation, thus acting on the corpuscles of the blood, and disturbing their relation to each other.

The real use of the senses is to bring things, which already lie in the subjective state, up above the threshold of consciousness, to be translated into self-conscious feeling. The senses are a grand possession; we could not do without them. They are true to their office; it is the judgment that is deceived. When we use the senses rightly, we may perceive Truth through objective form; but in the kindergarten stage we judge falsely, and so the Master said, "Judge not according to the appearance, but judge righteous judgment." Judge according to Knowledge, not from a fancied idea of right and wrong. Right IS. See what a great

thing it is to judge right judgment! We then can only have righteous things pictured forth in our feeling-nature. We can only have harmony. "As a man thinketh in his heart, so is he." What lies in the mind will be worked out in sense.

It is well known that in a cholera epidemic nine out of every ten people who have the disease, get it as the result of fear; the word has only to be spoken to call forth an immediate attack. There are a great many real diseases, so far as disease can be said to be real, that come solely through imagination.

I knew a case of a lady suffering from an "incurable" disease. She was a very hysterical person, but now all the worst symptoms were present, and the doctor had given up hope. Her sister had the temerity to say to him, "Treat my sister for hysteria, and you will cure her." He replied that he thought he knew what he was about; but somehow, she mysteriously got well after he had received the hint. The girl having had a friend who had recently died of this same incurable disease, it had been much on her mind. We see, then, that people may take up ideas of such a negative character that they may bring forth corresponding conditions in the

body; these may take some fashionable form, or they may take some obscure form. The erroneous ideas produce a corresponding feeling, and disturbance of the body ensues. The man's optimism is affected, and in one way or another there will be an abnormal condition of consciousness, which will ultimately bring about an abnormal condition of body.

Such elements, as are now, have always been in existence in some form, and the consciousness of man is nothing more nor less than the sum total of all that he has experienced in relation with them. Out of the soul-consciousness can be constructed, voluntarily or involuntarily, any number of new sensations or emotions, by the imagination alone. Just as such states may come about through experience, so in the same way can the opposite states come about. As we entertain thoughts, they become experience, and experience becomes feeling. If we believe in health strongly enough, the sub-conscious mind which has to do with bodily conditions, will take up that belief, and work out the pattern in health.

IV.

The word "soul" has been so often used interchangeably with that of spirit, by many theologians, secular writers, and in common parlance; it has so long been made to stand both for the human and the divine entity, here and hereafter, that it is necessary to extricate it from the careless usage of the past, and to bring out the true significance of it, as evidenced by Bible use, and by its Greek equivalent.

It is said, in the second chapter of Genesis, that when man, "made of the dust of the ground," drew his first breath, he became a living soul. The soul was, before; but it was born into self-conscious life at that moment. It, however, sees itself and the universe as if objective in nature and origin, while, in truth, both are fundamentally sub-conscious and subjective, and of mental origin. Itself and the universe appear to be separated from their Creator, when really they are not only united to, but could not for a moment exist apart from, their Cause.

It appears to the human being, as though the self-conscious state were the real existence; as though there were nothing to learn or to experience from "within," from the mental

realm, except as reflexly excited from without, through the senses. What a stupendous demonstration of instinctive soul-intelligence takes place, when the body as a whole, and the cerebro-spinal system in particular, first assumes its objective office; when the subjective entity of man first begins to furnish consciousness, power, and intelligence, to its self-conscious creation; when, with his senses all alight from the soul within, the conscious man first begins to make use of his body, and to start upon his prescribed mental journey; what a marvel, then, of exact science is this self-contained organism!

Man became a living soul, then, when he began to live the dual existence of sub-conscious and conscious life.

The soul, therefore, besides its secondary department of self-consciousness, is all that is subjective of *human* consciousness and *human* intelligence.

This is the account of the "Adam man," typical of the human race. He is really the idea or conception of God, known to God as His creation; but, as for himself, he has only just emerged from a state of oblivion into his first and relative self-consciousness. He is now entering upon his career from a state of

ignorance of himself, the universe, and his Creator, on his way towards the knowledge of all, through knowing his Creator. At present, then, he is an unknown quantity to himself, with life all before him. This is the human being of to-day, when he first opens his eyes as a "living soul," awakening in his earthly paradise, the sensuous paradise of the "Garden of Eden," from which he is quickly driven out; for "the garden," although sentimentally beautiful and even enthralling for the time, is not the REAL, the ultimate.

This definition of man, the "living soul," answers faithfully to the significance of the Greek term for soul, *psuche*, which means the natural man, the human being unawakened to his divine birthright, the man who depends upon the goggles of sense to perceive, and not upon the interior intelligence that formed him; upon eyesight rather than upon mental perception; upon the understanding of objects, rather than upon the Principle of Knowledge out of which the objects were formed.

Psyche, being the scientific term for soul in common use to-day, will be the convenient expression of which we will make use hereafter;

but let it be acutely remembered that in using the term psyche, or soul, I always refer to the *human* state of subjective consciousness; as if man, the entity, were nothing more than a ceaseless duplication of the human race-stuff in organized mental and physical form. Psyche in no way refers to the divine nature; and when I use the words "human being," I invariably refer to the psychical man, never to the spiritual.

It is evident that the spark of potential self-consciousness, that appears at birth, has its origin in the organization which was not yet a "living soul" before birth; and that both Fundamental Intelligence and human existence are subjective potentialities of the soul before birth, as after. The soul, to which we are asleep while in the mere objective state, though having in it all there is to know of objects and their Principle, carries out the behests of the conscious man, be they wise or foolish, constructive or destructive.

The psyche, with its negative pole, body, constitutes at the birth of the human being a fully organized man as to body, and as to potentiality of self-consciousness. In the man asleep is vested all the vitality and potentiality of the waking man, embracing the entire period

of his existence, in emotion, sensation, and physical doing. He is a complete compendium of the past, and potentiality of the future. The psyche, then, being the subjective consciousness and intelligence of the *human* being, represents all the experiences of the race, plus all to which the man has attained during his self-conscious existence. When he enters the natural subjective state of sleep, his record up to this time is all written, he is all within, a living soul.

While self-consciousness appears to the man as practically his whole existence, it is in reality but a department, a state, of the soul. The man himself is indeed a "living soul," nothing less. He, however, too often behaves as though he were merely a living body.

That the psyche is a complete organized intelligence at the moment of birth, with mental faculties and organization fully developed on its own plane, appears evident in the faultless bodily form which it has constructed, through instinctive knowledge of the creative Substance; also, for example, by the fact that amputation of one or more limbs of the unborn child has frequently been known to take place, from mental shock to the mother on suddenly witnessing such a catastrophe occurring to another. The

mother, having the inhibitory barriers of conscious life in full activity, escapes the physical harm, only suffering the mental shock: while the child-psyche, being in a complete state of subjectivity, and having no protective intelligence on the plane of phenomena, is subject to "suggestion" through the vivid emotion of the mother; consequently the mental operation takes place in the child, and is attended by its physical correspondence, amputation, exactly at the same point at which it took place in the case witnessed by the mother.

The idea is that the child-psyche is not young, nor small, nor feeble, in regard to its mental organization, as the little body would suggest; but on its own plane it is grown up; it is as old as the race or the universe, and its subjective faculties are in instinctive touch with the Almighty, as well as with the race-experience. It is, however, helpless and cannot protect itself on the plane of phenomena, even although it furnishes the vitality, intelligence, and force, for the self-conscious functioning.

While the bodily form plays an indispensable part in human existence—since man is not, to sense cognition, without it—yet itself bears the most negative relation to the man, in that he has

absolute dominion over it, voluntary and involuntary, according to his thought.

The man is, essentially, consciousness, but his body is one realm of his consciousness. It is mental stuff, transposed from the mental to the sensuous state, by the witchery of cunningly devised organs of sense, which make mental entities appear in the guise of objects, the invisible to appear visible, the intangible to seem tangible, and intelligence to masquerade in the dress of objects, turning the whole subjective and mental universe into a galaxy of physical phenomena.

The psyche is the "is-ness" of the mere human being, though not of the divine nature. The body as a whole, in its official relation with the psyche or consciousness, may be compared to an electric bulb in its relation to electricity; the former transforms consciousness, and that which is only subjective and instinctive, into terms of growing self-consciousness; the latter translates electricity, which is ordinarily subjective to the senses, into terms of sight.

The psyche-consciousness, functioning through the body as a whole, produces the phenomena of vitality; bringing forth from each organ its particular manifestation of intelligence, in sup-

port of the body and of self-conscious life. From the digestive tube it brings forth, with instinctive chemistry, the various digestive ferments suited to the different requirements throughout its extent; from the liver, bile and grape sugar, its contributions to vitality and the incarnating process; from the reproductive organs, stuff for "a living soul"; from the vital brain, its functions primary life; from the cranial brain, thought; from the eyes, sight; the ears, hearing; the muscles, force; yet the Substance of all these phenomena, not taken into account by material science, is Original Intelligence, Omniscience; for without It, nothing is.

The average human being, too, possessing all this wonderful organization, with mental faculties linking him to his Creator, ignorantly dwells in the sensuous department of his existence; his stomach is only stomach, an organ of the body, an appendage to the taste-bulbs of his mouth; sometimes merely a receptacle for the food involved in glutting his voracious appetite for gustatory pleasure! His mind and his body are alike renewed from the sensuous realm; the former largely with the phantasmagoria of the personality of persons and things; the latter from the elements playing their part in the

phenomena of objective life. Little wonder that he sickens and dies, since Life Itself is mental, not sensuous!

What a great mistake, then, is it, to regard the body as only material substance; to look upon the functioning of its internal systems also, as only material, when all the vital processes taking place are in truth mental, and at the same time that the bodily commerce is being carried on by the subjective man, the latter is interchanging affairs of intelligence and mental life with the self-conscious man.

The point I am making is this, that the sympathetic, or soul-system has been practically looked upon as merely a body-system, and the internal organs and their products as though they were material and devoted exclusively to bodily purposes; when, in fact, subjective mental life itself, and intellectual life as well, are functioned by that system which appears to be only vegetative in its nature.

Primary mental life is omnipresent in the body, yet the conscious mind has usurped all the glory of thinking and knowing. Why? The body has been inherited as a means by which we may attain to mental self-consciousness, through discovering the kingdom of our Principle

and making conscious use of it.

How wonderful, and how suggestive it is of the Deity's ways, that consciousness and self-consciousness dwell together in the same body, each in its own department, yet freely mingling with one another, with interchanging offices! How impossible for either to exist on the present plane apart from the other! How absolutely the ONE serves, gives all, Itself included, to the use of the other, meekly remaining an abstraction, awaiting the fulfilment of the evolution of that other, to the point of recognition!

In psychological science, mind and soul are often used as interchangeable terms. The soul is really the entity of the human being, and the abdominal, or vital brain, is its head-quarters.

Just as the body, the most negative realm of consciousness, seems to the eye of sense the all-important factor of existence, while without the psyche it is nothing; so the cranial consciousness, from its elevated position in the body, its association with the objective personality of the universe, its command of bodily movements, its dominion over the body, as to use, seems to be the one intelligence itself; yet, like the moon, its light is all borrowed. All its life, all its understanding, its faculties, its experience, its

organism, are vested in the subjective department, while it lives aloft, ensconced in its bony encasement, imagining that it is the lord of creation, and that all else, besides its self-consciousness, is body.

This secondary intelligence fancies that it is the sole occupier, the only intelligence at hand; that it has a body manned as to vitality by a blind mysterious force called life, which, allied with a more or less eccentric chemical force, is operating its organism somewhat as a vegetable is grown. The man thinks that this organism is solely related to the elements, that all he can do for it is to feed and dose it with elements of its own kind, and to have surgical operations performed upon it; and if treatment of this kind does not suffice, that he will inevitably "give up the ghost," and his body will have to go.

He calls his different organs by names purely material, never even suspecting that they are organs of the soul, that they are function by soul-consciousness, subjective man; that an intelligence, far greater than his "moon" intelligence, is not only attending to his bodily commerce, but is also lighting his puny moon, electrifying his whole body with heat, light,

and force: for electricity is one of the body-forces; thrust a needle into a nerve-trunk, and it comes out a magnet.

Did the self-conscious man know that he is living just above a mine of Intelligence, no less than Omniscience Itself; did he only realize that the sensuous department of his mind compassed all the mind-stuff of the race, he would then, even if he wished to live only sensuously on the surface, as most do, at least seek to tap the soul-realm of his consciousness. Thus he would get to know the soul of mankind, and the soul of objects, the science of their creation and their creative significance. He would then seek to come into harmony and co-operation with his under-intelligence, and to ally his secondary mind with it. He would get to know intuitively the personality of men and things in his environment; and would thus escape the guessing process that must obtain, so long as knowledge of facts is sought through the mask of objective personality. I am speaking only of the psyche, the natural man, in this lecture; "But there is a spirit in man, And the breath of the Almighty giveth them understanding."

Just as God has planted in the soul-organization faculties created out of his own Knowledge-

Substance, that the soul might draw upon Him instinctively and involuntarily for creative wisdom and power; so the psyche has, in imitation of the Most High, duplicated its own inheritance, its eight faculties, in its creation, the cranial brain mind; thus placing the self-conscious department of its existence in exact touch with its own primary mind, and through it with The Omniscience Itself; much as a father might say to a son, "Draw on me for what funds you need, and I will draw on my bank for the sum desired."

Of the two departments of mind belonging to man's consciousness, one, the objective mind, takes cognizance of its environment by means of the five senses. Its highest faculties are, reason, judgment, and recollection. These are for the conscious man's awakening and progress in dealing with his environment.

The faculties of the subjective mind are, perception, imagination, reason (deductive), judgment, memory, abstraction, æsthetic taste, and will. Consciousness, I hold, is not a faculty of the mind, but is the mind-stuff in which they play and with which they deal. The subjective mind is aware of all the happenings in consciousness, whether subjective or objective, by its own in-

herent knowledge, independent of the physical senses. It cognizes mental acts, acts of consciousness, before and after they appear in phenomena, it being the starting-point of all action. It perceives on its own plane, where cause and effect are inseparable; the realm where everything is conceived mentally, before it is clothed with the elements and born.

The psyche is the storehouse of memory; and everything taking place in it, in the conscious mind and in its environment, is recorded in terms of vibration on the wax cylinder, as it were, of this "soul-gramophone," which is itself a compendium of ages of creation.

This accumulation of mind-experience is the legacy of each human being. It puts the man in touch with the past generations, through the synchronous action of the conscious and the subconscious mind, and this race-record must ever be perpetuated, so long as the light of the senses guides the mind.

It is the subjective mind that in sensitive persons, under certain temperamental conditions, reads and imparts to its conscious *confrère*, the contents of sealed envelopes; that so mysteriously moves heavy furniture about the room; that opens locked doors without hand or

key; that unerringly guides the somnambulist through the most dangerous wilds and byways; that solves the most difficult problems, which the subject had failed to solve in his waking state; that finds lost articles; that speaks foreign languages fluently and correctly, the subject never having learned them; in fact, that performs all the feats which, for lack of natural cause, have been by some attributed to "spirits."

Whatever "spirits" may do through the sons of men, innumerable experiments with hypnotized subjects have proved that there is also a natural scientific interpretation of the phenomena. It is claimed that the feats of the subjective mind compass the whole field of transactions that have been looked upon as supernatural, and that all the phenomena of clairvoyance, clairsaudience, spiritualism, etc., may be accounted for thus. The performances of intuitive mathematical and musical prodigies, such as Zerah Colburn and the negro idiot, "Blind Tom," can also be accounted for in this way. It is the objective mind giving itself up on these lines to the working of the sub-conscious intelligence within.

It has been said that the psyche has universal intelligence concerning the affairs of human

consciousness. As the universal psyche, or "oversoul," is the germinating place of objects in the natural world or macrocosm, so the microcosm, the individual soul, is the germinating place of human existence, in it lying the perpetual potency of the human race.

Its organization being strictly mental makes it the storehouse of human knowledge. The well is deep. If one would know, the knowledge is at hand.

The origin of the soul, according to material science, is hypothetically a ferment, which must, then, comprise a trinity: life, mind, and elements. This ferment, put in motion, evolves individual psyche, active intelligence, which *pari passu*, instinctively and intelligently is supposed to evolve body. Thus is the experience of the human race perpetuated in every child of man. The various illnesses to which mankind has been subject, follow in the individual, as it were automatically, when the conditions of mind and environment are duplicated. More or less changeful experiences belonging to different ages bring abundant variety, new types of mental happenings, both as to general consciousness, and as to disease.

This is all, however, judgment according to

appearance, after the manner in which the race has been living; and as to fact, it is more or less true; it is experience, but it leaves out the fundamental Truth, God. The highest form of consciousness is feeling, emotion; it is the vital element of the living soul. The cranial brain will translate feeling into thought, just as the sympathetic centre in the medulla will translate thought into feeling. The subjective mind translates emotion into bodily presentment, as evidenced in the face of a young person who has lived a strenuous life, or of one who has run violently the gamut of devitalizing emotions.

It is the office of the subjective mind to incarnate the mental experiences of its self-conscious *confrere*, from whatsoever premise derived; in other words, it takes every belief of the conscious mind seriously, no matter how absurd it may be, and works it out in mental and bodily phenomena.

The reason and judgment are all that stand between the conscious mind, and the belief in anything that may be suggested—any “tramp idea” that may chance along.

By the light of the syllogistic faculty, the man can discriminate between absurdities and normal facts, and thus choose what he will believe; but

when the objective faculties are in abeyance, through hypnotism or through natural trance, he is in a subjective state, and will believe any absurd thing told him by the operator. He is then open to "suggestion." He will become violently ill, or as suddenly well, of the disease suggested to him; he will become intoxicated on water, if he drinks it under the suggestion that it is whiskey. Not only will a well-entranced subject believe and feel mentally what is suggested, but the body will present all the phenomena deducible from the suggestion, as if the condition obtained in the usual way.

When we are tired or in a state of depression, we are more susceptible to suggestion than at other times, since the vital resistance then is at a lower ebb. A cold taken at such a time goes deep, and may prove most serious, though the same, under optimistic conditions, would bear but trifling results. Either suggestion from outside or auto-suggestion, made and received wittingly or unwittingly, plays a mighty part as to the happiness or misery, health or disease, success or failure, of the recipient.

The average person is all too prone to catch the spirit of an epidemic, and to suffer the functioning of the same in his body, when, if he

only knew it, the remedy lies at hand, even in his own mental conduct. Through earnest contrary auto-suggestion, he could rouse his consciousness above the temptation to function untoward ideas, or, better still, by habitual training of his mind to confidence in the Most High, he could avoid the liability to unholy influences altogether.

The human consciousness, as handed down from the race, teems with vivid experiences, both of sin and sickness; and, unless it can be raised to a higher standard, the endless treadmill of suffering will go on.

As a lively illustration of the prevalence and power of suggestion in ordinary affairs, I will instance the case of a lady shopping. She knows exactly what she wants, and asks for it. But the salesman, inscrutable in his ways, persistently holds up and declares for another fabric or color. Her reason and judgment finally go to the wall; she takes the article, goes home, and ever after despises it, a victim of the persistent suggestion. There are many whose reason and judgment are an easy prey to any tempers or to any disease that may happen to be in vogue. These suffer disaster at every turn.

According to the account in the second chapter of Genesis, and in consonance with the history of the race-man, the "human being" in his entirety became at birth a living soul, and since the individual life is a repetition of the race-life, he can never be more than a living soul until he is "born again," or "born of the Spirit."

Just as his being born into race-consciousness constituted him a living soul, so his being born into Original or God-Consciousness will make of him a living spirit, and only this.

To recapitulate, the psyche or soul is a complete, organized intelligence at the moment of birth, with mental faculties and organization fully developed on its own plane: it is the man in blank to himself, before he has had any experience, when first ushered into the world: but in this blank to himself is contained all the race-experience, as his legacy from the ages. To this, the experiences of his own self-conscious existence are being continually added throughout the whole period of self-conscious life.

The psyche is everything that is subjective of *human* intelligence, having also an office of self-consciousness. The subjective intelligence work from two standpoints; that of Divine

Principle, and that of human experience. The product of this mind-action in consciousness is according to the premise of its working. The subjective mind extends beyond the psychical realm in its origin and office.

V.

WE have been speaking of the man as we have found him, self-contained, self-perpetuating, apparently only requiring the elements in the form of food, to renew his body.

To the thoughtful mind, however, it is apparent that the same Intelligence which originated and brought him forth into the world, still remains with him, continuing the creative act day by day, in the increasing of his stature, his power, and his intelligence.

The man desires food and takes it. Desire is mental; it is the call from the other, the fundamental department of consciousness for more elements out of which to repair bodily waste, provide for increasing stature, and supply so-called physical force for the conscious man's use.

In the same way, it was the desire in the embryo that called for, and appropriated, the food

from the mother's blood, to complete the infant organization; true, it was instinctive desire, but none the less desire, and therefore mental. It was feeling, consciousness, the instinctive necessity. The desire came, both in the case of the man, and of the forming infant, from the body-builder, the psyche, which is the primary mental man not yet completely expressed in the elements. So we find that the desire for food and the translating of it into the body-form are both mental processes, and that they bespeak an intelligence far surpassing that to which the conscious man has attained.

As we, in a sensuous state, understand creation, man creates objects out of the elements. Man and woman appear in terms of sense, to create another out of their own substance. If we look upon the man, clothed with the elements, as having originated in a race formed from "the dust of the ground"—foods of the earth—and if we judge of his origin according to sense-perception, we judge wrongly, because there is a mental factor, without which nothing could have been.

Our parents are not our deep origin, not Original Life. They are agents, in the hands of the Original Intelligence of the universe, to

bring us to the first stage of self-consciousness. Looking, then, even at the secondary cause, we see that it is mental, the desire of the parents. We have also seen that there is actually a mental, creative working going on all the time in man, he conceiving in his brain certain things, and then working out these conceptions in the elements, as seen in the arts and sciences.

In examining the psyche and the body scientifically, we have of a surety come to this conclusion, that the body is metaphysical in its substance; that as an entirety it is the work of mind; that it is the sensuous form of a metaphysical, mental substance. The subjective entity, having made it for a definite purpose, turns it over to his self-conscious *confrère* to that end, who, however, is all unwitting of the great destiny that should be worked out with it. We have ascertained that the self-conscious man of the senses was created by the psyche in its own image and likeness, and endowed with its own organization. But from whence did the psyche derive its own power and intelligence? By whom was *it* created? This brings us to the consideration of Original Intelligence, which, by common consent of the race, has been personified as God.

If we would know the ultimate potentiality of man, we must look to his Origin, his deep Origin, and see what he brings with him from that Source, as inheritance. There are two ways of perceiving; namely, through the senses, and independently of them, by the mind alone. It is evident that the senses are secondary and adjunctive to the mind, for without the mind they are nothing; while mind *was* before the senses came into office, and is often active, performing marvellous feats in objective life when they are in abeyance, as witness those of the somnambulist. This shows that man is essentially and fundamentally mental in his Origin.

Therefore his deep Origin must have been in the mental Substance, Life Itself, which, since the mental faculties ply between Principle, soul-feeling, and object, is approachable by the mind alone.

We are endeavoring to discover scientifically what and where God is. Perhaps it will help us to begin, by way of example, with man, His image and likeness. Man has a personality made up of self-consciousness and outward presentment, which consists of his own peculiar experiences and tendencies. Self-evidently, the body is not the man, neither is the personality

the man, for they both are the outcome of experience, of something done. By parity of reasoning, then, if God have a body, the body is not God; if God have personality, the personality is not God. Therefore, in order that we may get at the Reality—God, we are for the time being effacing the idea of personality altogether.

As we look about us in the world of sense, we fail to find anything that corresponds to the scriptural idea of God as “yesterday, to-day, and forever, the same,” the Unchanging, Eternal, Omnipresent, Omniscient One.

Science tells us that everything which we can cognize is constantly changing; that even the densest material that has ever been discovered has motion within it, which gradually brings about some sort of change, even though it may take millions of years for it to be perceptible. Is there anything in the whole universe which is changeless? According to sense, we are obliged to answer, no. But, when we turn to the invisible world, not the imaginary, but the real, can we think of nothing discernible by the mind that must self-evidently always have been? If we find that, we shall have arrived at the perception, at least, of what God is. What is that without which no one could possibly live, without

which it is impossible to conceive the universe as having existence for one moment, which has been hidden all these ages, though revealed in plainest terms? What can we perceive by the mind, that completely fulfils this idea? Turning to the works of geometry and chemistry, we find that they are all symbols indicating something which we do not see, something without which we could not be. What is there which IS, before we can have nature, before we can have man? There is one answer, one name, all-embracing, all-containing; one splendid word, a word of Knowledge; this God, the living and true God, I now declare unto you. It is PRINCIPLE.

Do not be deceived by the word, or think it a cold substitute for the warm idea of God. We must take it in its original meaning. It comes from *princeps*, meaning first.

We have been in the habit of using the word "principle" merely in relation to our environment, not connecting it with ourselves and our own consciousness; yet it appears in the language of form in every right organization that man has ever set up on the face of the earth; in the form of mechanism, in the form of architecture, or any other creative work. Upon Principle he

has been absolutely dependent for all his work.

We have only known Principle as associated with the arts and sciences. Yet the body is art and science applied. It is an epitome of the different modes of Principle expressed through proportion. Before any thing can be worked out in terms of matter, it must BE. There is that within us which knows Principle, otherwise we could not bring forth objects out of matter. Man is making use at this moment, in some degree, of the Principle of Omniscience. Principle is subjective. A creator must be subjective to that which he creates. God is the spirit of His works.

The idea of Principle is not one that pertains only to the elements, to creation in the form of elements, or to working in the elements. It is the First from a mental stand-point. Before the Principle of Knowledge was worked out at all in the elements, the conceiving Power must have been an integer of Its own Holy Trinity. Thus Principle is first, not only as regards the body, but as related primarily to the mind of man. Out of Principle, the mind, as well as the body, was produced.

Just as principle is required by man before he can construct a right mechanism, and as the

mental image precedes the physical form, so metaphysical man himself, the mental being of scientific organization, must have been preceded by a First, both in principle and conception; this First, in terms of science, is Principle, and in the warm personal terms of religion, It is God.

We conceive ideas in the mind, and they are wrought out there, before coming into the elements; so that the Principle is the Father of our creative intelligence. God is the Creator; God is the First of all. In the beginning God WAS. Every human being is wrought out mentally before being conceived in the elements. Before the sculptor can work out his image in sculpture, he must form it in mind, then his hands carry out the idea in marble. No wonder that we can create, no wonder that we are God-like, because from the very first we are related to God as Principle by means of our faculties, so that we can draw from It.

See how beautiful is the idea of God as Principle with us, our inheritance on the mental side! See how perfectly it fulfils, when spoken of in fundamental terms, that which religion has taught us! Can we think of any realm whither the mind can go and get pure Truth, other than that of the Principle to which it is related? Can we

think of anything that can give us scientific accuracy except Principle? Even the warm personal love belonging to the sensuous life could not exist without Principle, for it comes out of an organization founded on Principle. We might clothe It with a form as great as the earth, it would not make the Principle any greater. It is there, and we cannot get away from It. Principle expresses in another way the word or idea of Being. It IS. It is the "Is-ness" which had no beginning and will never end, because It does not belong to the realm wherein there is change. We cannot grasp the greatness of the idea by the mere statement, we must let it sink gradually into the mind.

Even when we are brought face to face with the greatest works of nature in the objective world, we cannot realize their grandeur all at once. When we see the largest trees in the world, as in the Yosemite Valley for instance, through a cut in one of which it is possible to drive a four horsed coach, it is long before the mind expands to a conception of their real size. We walk round and round them, and the wonder of them grows on us by degrees. So, infinitely more, with these great ideas of God. The mere statement does not rouse the full vibration of

consciousness ; we have to get used to it, we have to go round and round it.

I want you to get so accustomed to the idea, that if you close your eyes for a moment, you feel that you are in league with the great working-power of the universe. It is worlds greater to realize that this vast Principle of Intelligence, into the knowledge of which we have not yet consciously entered, is with us, than to think for a moment that this Principle of all Intelligence is somewhere else, away beyond the portals of death. The practical evidence of this Principle is demonstrated in the fixed principles of which mankind is always making use ; we see It bodied forth, crystallized and manifested in the flowers, in the trees, in all vegetation ; in the whole of nature we see the Principle shown forth, from which we infer the fact that there must be, lying at the back of the mental life of these created things, the Intelligence which they bespeak. The life and activity in the body, and the vitality manifested there, are not something apart from Principle. They manifest there, because Principle is the fundamental necessity to body-building.

One of the means by which the elements are dealt with scientifically, we call, for instance, the

principle of chemistry. When we speak of chemistry, we refer to processes that are going on, but when we say the principle of chemistry, we mean that which is first of all, before the processes can take place. When we say that chemistry is going on within the body, this fact bespeaks also the fact that there is at the back of that principle, the Principle of Knowledge. There is no element of the universe that can balk Principle.

Now I have the principle of mathematics, chemistry, geometry, and so on, in me, and you have exactly the same principle. Moreover, I have the *whole* principle, and so have you. This obtains in the realm of Principle, though in the world of sense such a thing would be impossible.

If we can found any work on Principle, known and applied, we know that it will stand. Has it ever occurred to any of us that man, who has erected great and enduring buildings, is himself built upon a Principle that has been handed over to him for his use, that he may construct an enduring character, consciousness, and body, with, and upon It? The greatest work a man can give to the world is a character and consciousness constructed according to the Principle of Knowledge.

The great teaching of to-day is to bring forth the relation of Principle to consciousness. When we are able to relate our minds to our Principle in such a way that our mental and emotional conduct, from day to day, shapes itself in accordance with the creative side of things, it will be impossible to think of the body ever failing us. It will only change, change, change, until the natural body will appear to be, what it is, a spiritual body. We should seek to know Principle, for in It is evidently all Fundamental Knowledge. We must, then, make use of our knowledge to build a new character, and a true consciousness. Before we can have a perfect character, we must have access to the Substance out of which character is made. That Substance is Principle. The wonderful buildings in our great cities, the offspring of man's mind, put into physical form by the labor of his hands, endure for ages; how much more should the house of man's consciousness remain as a bulwark through all the ages of his evolution! We often see the master, while engaged in the very act of erecting one of these stupendous time-defying structures, laid low and hastened prematurely out of the world by an unfortunate draught of air, in the very moment of his inspiration; and

yet the deathless Principle of Life was with him! Might he not have learned to use it, and thus have lived? Even so.

I am reminded of a man in California, who with his family had been eking out a miserable existence for years, prospecting and mining for gold. At length, when they were all on the verge of starvation, the last terrible calamity befell. A mighty flood washed his house away and wrecked it beyond repair. But when in despair he returned to the now devastated spot, he found that on the very site of the house, the flood had uncovered a vein of gold, which proved to be one of the richest mines of the country. So this family were starving on account of ignorance, with abundance at their very door. Again, the story is told of a ship that had lost her bearings at sea, and had run short of fresh water. When, after many days, another ship hove in sight, and she signalled her for water—as the crew were dying of thirst—the answer was, “Let down your buckets, you are in the Amazon.” Again, dying of ignorance!

The human race is much in this position, sickening and dying of ignorance, though inheriting the very Substance of that by which the world and all the things of the world were brought

forth. Although we have been told, and by the Master, that It is within, and must be sought in order to be found, our minds are so hypnotized on the disclosures of the senses, that we hear the words, but do not feel or take them seriously. We hope to realize, in the course of this instruction, that the mind can learn to see by itself, all unaided and untrammelled by sense; that it can learn to see on the plane of consciousness, purely mental, and from this plane bring forth into objective condition knowledge, health, and abundance, which lie subjective to it in its Principle.

Think for a moment of the Principle of Knowledge. We all have a certain amount of knowledge; where has it come from? I do not mean the understanding of objects, but knowledge of the Principle of Truth, the very First of all things. Everyone who has ever uttered Truth has gotten It from one realm only, that is, from his Being, where the act of creating is constantly going on. It is connected with his subjective entity, and associated with his mental organization. We have certain faculties of the mind which are suited to the purpose of attaining to the consciousness of the Knowledge-Substance. The body has been created on this Principle.

Every fact which has been wrought out in the mind, and has come into consciousness, has so come by means of the Principle of creation. If we go to a master to be taught, we only get drawn out, that is to say, it is only because we have in us the substance of what the master teaches, that we can learn at all; hence our word education, signifying the act of drawing out.

We must be in league with Intelligence, before we ourselves are conscious of intelligence. We are getting a little into touch with the Intelligence-Principle of the universe, but we only know it with regard to its uses in the arts and sciences in the outside world. We must get our minds stayed upon that which is eternal, which does not belong to time or condition; in other words, upon the Principle, Knowledge. Now instead of thinking that we are in the midst of all sorts of dangerous bacilli, microbes, and such things, it is much holier to think that we are resting in the Omnipresence, that we are in the great ocean of Presence, the great ocean of God, and that we are safe; because we have that which is the creative Power of the universe harnessed up, as it were, within our minds—as we have the chemical elements duplicated in our bodies—and we are walking the earth with every-

thing that IS. This Principle of Life, this Principle of Intelligence, is our inheritance on the mental side. That which will put consciousness in order, will put our bodies in order. We can construct character and consciousness out of, and by means of, Principle, in the same way as we can make consciousness every day out of objective personal experience; the former differs from the latter in being experience from the Subjective Realm.

God is "within" for the use of man, and involuntarily and unconsciously man is constantly drawing upon his Principle, through the clearing-house of his subjective entity.

The Great Silent Partner is the Life, the Power, and the Intelligence, of His creation, MAN, destined to become self-consciously, as now potentially, divine.

The self-conscious man is starting on his journey from the land of Egypt to the land of Canaan; from the state of ignorance to that of absolute Knowledge. Through the ultimate of knowing the Great Silent Partner, "at-one-ment" will be attained.

If people would pay to the learning of God, by the means that are known to-day, but the one hundredth part of the attention they devote to

their ordinary objective education, then a single century would witness a tremendous change; mankind would not recognize itself. We should know of a truth that the Kingdom of God is within us.

God is the First. He is not the universe taken as a whole; He is the Principle of Knowledge underlying it. Just as the great structures, that man has raised, evidence intelligent action, and a basic Principle out of which the action has evolved, so the universe and man himself bespeak intelligent action, and an identical underlying Principle.

Principle is the First in the realm of the elements; It is also the First in the realm of the mind. Though Principle is abstract to the intellectual being, It is nevertheless his own working Omniscience. From It he gets all his fundamental knowledge, and upon It the stability of all concrete things depends.

VI.

IN forming a true, in place of a false, idea of God, we see that it is but natural that we should have pictured a personal being, since we ourselves are personal and visible; but it is

possible to have a mental consciousness, without form, which is feeling only. It is greater to have a God that we can enthrone in our own consciousness, of whom to make a likeness in feeling and condition, than to gaze at never so wonderful a being from a distance. It would add nothing to the idea of Principle for It to have a personality apart from ourselves.

Principle is the term for the very FIRST, which is too great to grasp as a whole; we will, therefore, attempt to examine it in some of its different aspects, or modes of Being.

GOD is SPIRIT.

It is said in the Scriptures that God is Spirit. Now there is the popular idea, and there is the real idea, of words. The word spirit comes from the Latin *spiritus*, meaning, as we know breath. This at once indicates to us that Spirit is used here as a metaphor; and, realizing this, we open up our minds to catch its underlying meaning. We must get away from the popular conception of the term, namely, that God, as Spirit, is an ethereal essence pervading space, while yet in some way localized in another sphere; and also, as to man, that he becomes a spirit by dying. Since man at his physical birth became a living

soul, and soul is the natural man, he is certainly no more than the natural man after paying his tribute to death, but rather less, having lost his body.

The psyche is a compendium of human experience in the world of personality, and if the psyche with its experience is perpetuated after death, as is generally believed, it must still be psyche.

It was never promised by the Master that "the wages of sin" when paid, should lead to a knowledge of God, which is Eternal Life; but we were exhorted to seek first the kingdom of God, the Kingdom of Omniscience, on the finding of which alone can we become living spirit. It is evident, however, that whatsoever of Truth has been concreted in a man's consciousness, must be eternal, no less after it becomes concrete in him, than before.

We must also disabuse our minds of the popular idea that the word spirit signifies the shade of one who is dead. What is meant, then, by God being breath? We are living in an ocean of air, which is a prime necessity to us. We cannot in our present state of evolution, be conscious at all without the atmosphere. The air is all-pervading, answering to the idea of Omni-

presence; it is in us as well as about us. That which breath is to the physical man, God, Spirit, is to the soul-man, and also to the divine fundamental man—His likeness. Breath is the life of the conscious man; without it he does not know that he is; breath, in the natural man, is the one essential to bringing the objective consciousness out from its subjective state.

The child, when it is born into the world, has lungs which are shrivelled up, appear solid, and lie in a perfectly subjective state, until the air comes in contact with the mucous membrane, and lo! the child has passed from a subjective into an objective condition.

As the breath is the one essential to secondary or self-consciousness, so is God the one essential to the primary consciousness, out of which the secondary consciousness came. The metaphor Spirit, then, has given us a very good picture of what God is to man, the entity.

We are calling attention to Principle in its relation to the "within" of the soul, the mind, the body; and as we come to realize the meaning of this metaphor and the meaning of this wonderful Spirit—this Life that lives us while we are sleeping, and but for which we could not wake—it brings God very close to us.

GOD is LIFE.

This is a fundamental proposition. The physical condition that we call life is the unnamed god of the materialist. He realizes that if life goes, all goes. Therefore, just from the human standpoint, life is the god of the body. I can understand how a rank materialist might worship physical life as god, and, by absolute loyalty to this idea, do away with liability to illness for a time.

But God is far more than physical life, though this conditional life is inclusive in Him. God is that Life which a moment ago we called Spirit, primary Substance; God is the Life-Principle, that which is to material science, behind the veil.

When the mental consciousness of life comes to a man directly from the Substance, Knowledge, then that man has touched Life Itself.

"Except ye believe that I am," Jesus said, "ye shall die in your sins." In other words, unless you believe that the Truth is Christ, the divine, you have no Life in you. You have animation, but you have no consciousness of Life at all. The consciousness that the breath brings of life to the sensuous man is one step; there

is yet another to take. We have to become conscious of the real breath—the breath that is the life of the divine nature, the knowledge-nature.

When man becomes conscious of the divine nature now latent in him—of the Spirit, and of the Life that is the life of the soul, just as the breath appears to be the life of the objective man—he will have come into his Kingdom, and have conscious dominion over all things, because he will be dealing directly with the fundamental, and will be at one mind and heart with the Father of Creation. To realize this is to bring home the conviction to the mind that it is open to us now to live in intelligence, peace, and harmony; for there are ways of approaching this Father of Creation, and of drawing from His rich treasure-store of Knowledge, and this it was always intended that we should do. Anyone who has fear of death, anyone who is pessimistic in his general outlook, could he once get a conviction that Original Life is right behind the mind, would lose all fear, all the unrest and pessimism of the present state of his consciousness. It is the purpose of these lectures to arouse that conviction.

Jesus said, "I am come that they might have life, and that they might have it more abundantly "

When the mind gets glints of this Primary Life, of this Principle, it becomes transformed. This Eternal Life, of which Jesus spoke, is a possession of man now, lying latent to the mind. We know how dry wheat, three thousand years old, has been sown, and brought forth abundantly, because as soon as the proper conditions were provided, the latent life in it sprang up. And this which is so enduring, so faithful, is only secondary, physical life. St. Paul said, "your life is hid with Christ in God." That is, your secondary life, or what you know of it, has at the back of it a divine nature; that divine nature is the Christ, your Christhood not yet born into your consciousness; but through this divine nature in you, your life is safe. You trust your life to-day, because it is in touch, through your divine nature, with the Most High, and in such a state of illumined trust, nothing can hurt you.

If we could but take this kind of attitude with mind and heart, concerning our life, harmonious conditions would be ensured.

GOD is GOODNESS.

It is well to enlarge our idea of Goodness, which is too much related to the outside life, too sensuous. We are inclined to think people good

when they go our way, and do what we like them to do, what we admire; and bad when they do the reverse. Our idea of Goodness is always personal, a state of feeling dependent on condition and behavior. But we can have a mental conception greater than that of mere personal goodness—a state of feeling that springs from a knowledge of Principle, by which alone we are able to feel at all; a Goodness greater than the kind action; a supreme knowing; an Intelligence wholly reliable, by which we are able to create any state of feeling that we desire, which is in accordance with Its own nature. In the human conception of goodness, if something reprehensible or pitiful occurs, we suffer; but to know the Principle of Goodness is to know the way to lift ourselves and others out of suffering. We do not help—in a God-like sense—those who are suffering, by sympathizing with their conditions. All our sympathy should be on the side of the Health-Substance—the healing Power within the sufferer. If we want to pull a friend out of the ditch, we ourselves must remain on the bank. When I was a boy, my school-fellows used to laugh at me and say, “You will never make a doctor, you are too soft-hearted.” Now you all think me cruel; you see I have

come on. It is a greater kind of goodness to awaken intelligence and inspiration, than to give loaves and fishes. It is much better to arouse in you a knowledge of that by which your health must come, than kindly to heal you of your present trouble. We may do both, but true healing should always, in the end, make you masters of yourselves.

Goodness is fundamental. There is no time when Spirit, Life, and Goodness, are not able to provide for every necessity of the sense-life. We have that ever within us which is deathless, and we have a method by which we can apply It to our consciousness.

GOD is SUBSTANCE.

We must take this word in its primary meaning. It is derived from the Latin, *sub*, under, *stare*, to stand; meaning literally, therefore, that which stands under. What stands under any piece of mechanism? Intelligence, knowledge: then knowledge of how to produce it stands under an object. So it is with man. God stands under man. Psychical man, physical man, has been manufactured. Primarily God stands under spiritual man, because he is of God's own Substance, before he is brought into terms of sense,

which is altogether secondary; the substance-man, always remaining, is the spiritual man. It surely should go well with that under which is the Original Intelligence of the universe. But here is the difficulty we meet. We are given a sort of consciousness, we are able to think and to do what we will, to a certain extent, but in thinking and doing we have not evolved to sufficient knowledge to co-operate with our Substance, so that, instead of conscious unity, we have only a sense of separation.

Substance is another way of saying that there is something within to be relied upon; it appeals to a new side of the feeling nature. Being ignorant of this underlying Substance, we voluntarily and involuntarily, through our thoughts, make unwise use of It; the result in our condition reveals our mistake, and should point us back to Principle. Let us, then, recognize disease to be the execution of the judgment passed upon us from within, for thinking from erroneous grounds. In the deeps of the soul is that which is conscious of the fact, that wisdom in the daily life has not obtained, and that the law of rightness has been broken. The subjective mind makes use of its Principle within, for weal or woe, the one or the other being determined by

the more or less rightness involved in our thinking; and we have to reckon with the condition of illness on that account.

GOD is TRUTH.

Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the Truth, and the Truth shall make you free." So that Jesus told us that it was possible to know the Truth, "if ye continue in my word." This means, do as I have told you, so conduct yourselves that you may ultimately, as I have already, come into Knowledge. Just now you believe, because it is I who tell you. You see that I am worthy to be believed. You feel that I KNOW, that I am true; continue, then, to live according to my teaching, as I myself have done; do good to your enemies, pray for them that spitefully use you; learn to be pure in heart, as well as on the outside, seek first the Kingdom of God and His Rightness; and ye shall know the Truth, and when you know, you will be free.

Truth is a fundamental term, it is another word for Being; it is chiefly used, however, in relation to fact. Fact may have no truth behind it, but may refer to conditions based upon

foolishness and ignorance. As soon as we understand that there is no truth in a condition, it ceases to have life in it, and to obtain. The light of Truth has come and changed that fact. In our wanderings in the sense world we speak of false conditions as truth, but we are deluded. They are facts of experience, which, bearing no likeness to Principle, have no Truth in them, no Fundamental Origin.

Jesus said, "When he, the Spirit of Truth, is come, he will guide you into all truth."

To have the Spirit of Truth consists in the active consciousness that we know the Principle of Truth, and that we can always determine our condition of consciousness by the normal use of It. When once we are in touch with the Principle of Truth, It will unfold all Truth to us, as we evolve.

GOD is RIGHTNESS.

Here again is a mental term. We see rightness in an object. When it is perfectly formed, we say, it is right. This is the objective use of the word. There is also the rightness that is right according to the standards of morality, the standards that have been invented by the good people of the world. This is the rightness of

the law, which only insists that we do nothing with our members that would injure our neighbor, but which takes no account of our thoughts. The law may uphold us though our hearts be full of murder; we do not require the consciousness of Principle to keep the law. Again, we may have a desire to break the law, and only hold back through fear of it; or we may be innocent of any intention of violating it at one moment, yet, with the potentiality within us of so doing, the event may occur at any time, and that potentiality in head, or heart, or both, is ignorance.

But there is a Rightness in the pure, fundamental, primary sense, and this we can learn to know. God is Rightness, the Substance Rightness, out of which psychical and objective rightness comes; for even the rightness of which we are conscious, in our psychical or objective state, is always Principle. We have ever with us the Fundamental Rightness that is related to the mind, as Creator. Where can you find a greater God? Rightness is only one mode of Principle, but it illuminates all the other modes. It is reliable, it is immutable. Rightness is something that we cannot be without. We see people, who, judging by their objective behavior, would seem to be devoid of it, but nevertheless,

in the subjective self of each one, Rightness IS. Without it we could not be.

We have not hitherto recognized this fundamental Substance which is in us, and is our Life at this moment. We are too much taken up with our sensations and emotions, particularly when they are on the wrong side of life. We have but to awaken to Rightness, to throw off all conditions of misery. We do not recognize this Rightness that is All, as the basis of our existence. What could we not do, if we but knew how to bring it to bear on all our affairs of consciousness! Can you possibly believe that there is a time when this Rightness is not with you? It is nearer to you than is your heart.

GOD is WISDOM.

We all have the Substance Wisdom within our mind-Principle; the fact that we show any wisdom at all in our affairs, proves that we are using God just to that extent. But the wisdom we use in affairs is only the reflection of Wisdom. Wisdom, like all other modes of Principle, is a fundamental term. Wisdom IS. Like the sea with its continually changing and restless surface, its tremendous whirling and dashing in conflict with other forces, while all the time under-

neath is the deep supporting body of water, calm and untroubled, so is the Infinite Wisdom in its relation to the sensuous life. If the human being, restless as a wave on the surface of the water, did but know the deeps below of his underlying Substance, how great and luminous would be the calm!

GOD is FAITH.

Faith is the Substance of things hoped for. The Substance underlying all we hope for, is God.

To have faith is to know; faith is a synonym for Knowledge. There is a word which is customarily used interchangeably with faith, the word belief; but it does not signify the same thing. Belief implies ignorance. Faith is the understanding knowledge of Principle; for instance, we have faith in the principle of mathematics all the way through, because we understand it in some of its workings. We have not *belief* in mathematics, we *know*.

Faith is Knowledge. It inheres in Knowledge. We may believe in something that is not true, just as we may worship a false deity, but the former is not faith, any more than the latter is God.

Faith is our working-power. If we have faith

in Health we shall experience health. Faith is constructive, and conceives in the consciousness. True faith-healing is done through Knowledge of God, the Health-Principle.

There is also belief-healing. We can get psychological healing merely by belief. If the emotions are sufficiently aroused by a strong conviction, healing takes place. The conviction is, however, not necessarily founded on Truth, but may be a perfectly ignorant superstition. Just as you get ill by belief, you can get healed by belief.

GOD is HARMONY.

These modes of Principle all harmonize with each other. In the same way, the principle of mechanics does not disagree with the principle of chemistry. The Principle of Harmony is God. The harmony that we realize in our personal relations with those about us, and upon the presence or absence of which we are dependent for our feelings of friendliness or otherwise, is founded on ignorant premises, and is not of the Divine Substance. The Principle of Harmony is immutable, and IS, independent of conditions, or of any state of feeling obtaining in the world.

GOD is HEALTH.

How this word appeals to one! Pure, holy, wholesome Health! The word comes from the Saxon "*hal*," which is also the root of the words "all," "whole," "holy." Here again we have a mental term.

We have only known health in its physical aspect, in bodily and mental life for the time being. There is a natural health which we enjoy as long as it lasts, although the next moment we may be laid low. This is the conditional health; we must learn to know the Substance, and thus be able to maintain the condition. Health is Principle, is Substance. Principle appears in all that is normal. When we get to know the Principle of Health, It will work automatically, and It will not fail us. It is a greater thing to know God as Health, the Health-Principle, than simply to experience health for the time being, and never to know what instant it will go from us. If we know the way to a place, we need not stop to think about it. Just so, if we know the Principle of Health, our primary organization works it out automatically. We cannot learn to know this kind of Health by studying disease. Health is related to the

organization, but we have to work for, uncover, realize, and make use of, the Principle, by means of our thoughts. If we do this, there is an organization provided within us, which will work it out in bodily terms. We cannot touch the Principle of Health without getting something from It, but it is not by fixing our attention on the body that we do so. We have only to realize this Principle, and the subjective mental organization concretes the idea in the body, and that which we eternally are is also shown forth in feeling. There is a great difference between "I am" and "I feel." People say "I am ill," when they should say, "I feel ill." The "I AM" is God. If "I AM" could get ill, there would be no health, for "I AM" is changeless. Do not let us take the abnormal feeling so seriously, rather let us take Health so seriously, as never to give consent to any deviation from it. To say "I am ill" is not to speak the Truth, whatever our state of feeling at the moment may be. It is no more true to say "I am ill," than it is for the man in delirium tremens to say that there are snakes in the room. We may say, speaking of a fact, a temporary condition, "I feel ill."

GOD is LOVE.

We do not say much about Love, because the current idea of Love is too relative, too elementary. But it does not do to lose the idea that God is Love, although we but feebly realize that mode or aspect of Principle, because our conception of Love is so mingled with the idea of attachment. But the Principle by which we are able to realize the love which we experience in our ignorance, from a personal standpoint, must be greater than that love. Just as we have to see and come in contact with one another in sense, to form an estimate of one another, so we have to perceive, and come in contact with God mentally, in order to be conscious of the feeling, Original Love, which God IS. Once this is attained, there is no doubt as to its pouring through every avenue of the consciousness of man, in all its creative and sustaining Power.

We cannot truly love our brother until we have loved God, because we have not come into contact with Love at all, until we have loved God. Human love is based on personality and condition, while one knowing the Principle of Love is absolutely sure to be in a state of divine Love, and must therefore awaken spontaneously

the corresponding love, and make the same manifest between himself and his neighbor, illuminating personality and condition.

It is so much more difficult to love that which we have not seen, that the question was put, "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—as much as to say, how is it possible for a man to love the unconcrete when he cannot even love that which he sees and knows? The very fact that he does not love his brother is, on the face of it, evidence that he has not come in contact with Love at all. A man may love his brother in the mere human sense, and not love God; but he cannot possibly love God, and not love his brother.

GOD is OMNIPOTENCE,

GOD is OMNISCIENCE.

While we are in a material state of evolution, we naturally interpret language in correspondence with our state, otherwise words would mean nothing to us. Accordingly, the term Omnipotence has stood to us for the Mighty Force by which the universe is upheld, and the planets are kept whirling in space; somewhat akin to an unlimited will in orderly action. But

as we proceed in our evolution towards the recognition of the living and true God, and of our likeness to Him, from the inner aspect of mind, and the working of Principle, we begin to understand that Omnipotence is a mental term referring to the Principle, Omniscience.

We say that force, whatsoever may be its office in its original mental inherency in Principle, is, in the kindergarten of sense, merely a created agent attending us, which corresponds with our own stage of evolution; that it is a latency in the elements of the universe and in our own organization for our use, to be developed by the mind, constituting that over which, as mental beings, we have dominion.

We recognize that Omnipotence is a mode of Knowledge, the learning of which brings with it wise dominion; not the dominion of force, but the dominion of goodwill, of Harmony, of Love, since Love is the manifold Principle in terms of Feeling.

We have learned, in our struggle with our environment, that knowledge of the "principles" which are involved in the objective universe brings us power—power over the elements, power in the intellectual, the social, the financial world, power with individuals; that it is

translatable into the satisfaction of such desires as belong to the human being in this life, up to a certain point. It is not difficult, therefore, to understand from our experiences in secondary life, how Omniscience, by virtue of its being also Omnipotence, is not merely an abstraction, since It possesses the virility of Omnipotence Itself. If knowledge of Principle, as related to the elements, is power, how much more exceeding great power is it to know Principle as It relates Itself to man.

GOD is OMNIPRESENCE.

The word Omnipresence, as used to denote one of the modes of Being, comes the nearest of any word that we know to out-picturing in sensuous terms the Great Abstract Mental Substance, at the back of man and the universe.

Omnipresence is an objective term, meaning presence in every place at the same time, while God, or Being, signifies Cause, purely subjective and mental. It is therefore evident that Omnipresence appears amongst this galaxy of Substance-words as a metaphor, standing for the Principle of Omniscience. But even when taken literally, as it usually is, as if Spirit were an all-pervading presence abroad in space, the

man who looks upon the sensuous life, and the knowledge of objects, as the base and summit of existence in this world, finds in the word Omnipresence the most telling significance of the Allness, greatness, and immanence of God. It conveys to the mind of the human being the most comprehensive and expansive idea of the One, who is All-powerful, yet at the same time is on his own plane of consciousness, being enthroned in space.

It represents the greatest idea that the world of objects may suggest. It therefore, in its literal significance, has met the requirements of the human race during the evolution of its religious nature, up to the present age, when we are able to recognize it as a metaphor.

We know now that there is another realm of consciousness belonging to us, that transcends space, even that upon which space depends for its apparent existence. Principle is, in the mental realm, somewhat akin to what Omnipresence would be as to space. It attends the intellectual being wherever he goes, as his working-power, that by which he causes, constructs, objectifies.

It is the demonstration in man of his likeness to God, in that he creates by means of it, just

as God created man out of Himself—the Great First.

God is man's working-power, his Knowledge-Substance. He is the Knowledge of man, the great Science-Principle of man and of the universe.

The Principle of Knowledge "within," though always dubbed abstract, is capable of being concreted in the feeling-nature of man, as he himself concretes it in the objects of his own invention. It does not hide Itself from Its creation, but actually presents Itself to the world, about every second of time, metaphorically it is true, in the concrete form of the new-born babe; as much as to say in effect, "can you not see that I, the Principle of all creation, am always with you—that this wonderfully self-contained compendium of embodied science and art has been devised and executed through Me, within the confines of your own consciousness? How then can you doubt My Presence, as the First, your First, when presented with this evidence, from your own within? I am Principle, I am Action, I am Result. This, my whole Trinity, is announced in every right idea, in every right object related to your realm of sense. Learn of Me."

But man, with object-lessons of the Most

High all about him, is blind to their significance.

Just as the infant sucks away at what is to it nothing but the maternal object, its consciousness all absorbed in the one way of life opened to it, so the adult pulls away at the objective universe, for food, for companionship, for knowledge, for love, for life even, with his perception only open to that which is derived from the world of objects; with his mind and face turned persistently away from the Great Subject—the Great Original Source of the universe and of man, he pulls away like the babe, hoping to win health and satisfaction from the effect, when they lie only in Cause. He endeavours to maintain not only his bodily, but also his mental life, from the secondary realm, body-food from objective elements, mind-food from objective experiences—though the mind is causal in its nature—rather than to sustain his mind with experiences from the realm of the Most High Cause, with which the man is directly connected through his subjective mental organization, the latter taking its rise immediately from Original Life—the great Science-Principle of Creation, which, regarding It merely as an abstraction, he neglects to exploit.

PRINCIPLE

LIFE.

SPIRIT.

GOODNESS.

SUBSTANCE.

TRUTH.

RIGHTNESS.

WISDOM.

FAITH.

HARMONY.

HEALTH.

LOVE.

OMNIPOTENCE.

OMNISCIENCE.

OMNIPRESENCE.

HEAVEN.

HEAVEN, like Omnipotence and Omniscience, is a mental term, referring to a state or condition of consciousness which is developed by the mind having concreted its contact with its Most High Principle. It is a state of mind and heart, dependent on nothing but the knowing of Principle, independent of all else. It is a duplication in the consciousness of man of the feeling of Original Life, and were it to be expressed in terms of sense, we should say with St. Paul, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit."

VII.

WE introduced the esoteric part of our subject with the idea of God as Principle; and we have taken the subject of Principle, as it were, in sections, in order that this array of great mental concepts may represent, in a more intimate and vivid way, what is expressed by the comprehensive term with which we started out.

All these wonderful words voice the Principle

which I am teaching—that which underlies both material man, so-called, and divine existence; the Principle of Truth; of Goodness, of Health, of Love; not many principles, but one Principle; many facets of the infinite, indivisible Substance that we have personified as God.

As we begin to feel the desire to lay hold of God, we find that this formulation of the modes of Being, as Principle, is satisfying to the mind, since it represents the various aspects of Fundamental Power in practical terms. We must recognize the true origin of the universe and of ourselves, as being in this Fundamental Intelligence, which we should learn to know and use, thus becoming able to deal harmoniously and successfully with our environment.

Nothing would really satisfy the mind, but to be in close and vital contact with the Principle, in and by which “we live and move and have our being.”

Now, just as we wrote “Principle” over the words of the first chart, so we write “Proportion” over the words on the second chart, since this is the sensuous term for Principle, when objectified as form in the elements—the First of Proportion.

I am trying to bring it to your consciousness

PROPORTION

NUMBERS.

MATHEMATICS.

{ GEOMETRY. }
{ TRIGONOMETRY. }
{ CALCULUS. }

MECHANICS.

ÆSTHETICS.

{ FORM. }
{ COLOR. }
{ MUSIC. }
{ POETRY. }
{ TASTE. }
{ ODOR. }

CHEMISTRY.

that there is just one Principle—there can be but one First—and when we see this Principle working, apparently at Its own instance, in the natural universe, forming the organic and inorganic, formulating Itself—as trees and flowers, for instance,—we may know that It is the same Principle as that by which we ourselves have been created, and which we also are using to produce our own creations in objective life.

The lesson to be learned here is that these elements, which are numerous, are mental substances; only we approach them through the sense-organism, by which the mind observes facts before it knows their underlying meaning. We cannot, in the causal realm, apprehend the object, which is only revealed in terms of expression. We do not see a tree in its mental realm, we see it as object. The metaphysical tree has an objective organism answering to ours. As motions are continually taking place in consciousness tending to the growth of our bodies, so also, in the tree are motions taking place in obedience to *its* mental life. These are underlying mental movements which we cannot understand, because we perceive them only after they are translated into terms of sense.

Proportion is the comprehensive term, then,

for the other forms, or modes, of Principle, which we are in the habit of denominating the principles of the sciences and arts.

I have placed numbers before mathematics; although included in it, because it is the foundation of all mathematics, as applied to physical things. Mathematics we divide into different branches, geometry, trigonometry, calculus, and so forth. The physical body, for instance, is geometry objectified.

Next we come to another form of mathematics—mechanics, which we find expressed both in the body of the universe, and in our own bodies.

Chemistry is also illustrated in the body, and, like the rest, is Wisdom working through the mechanism according to sense.

All these words represent science and art in the world, and simply illustrate modes of Being working in the elements, as they appear to us after the mind has awakened far enough to cognize the sensuous realm.

The gold of the hills would never have been created without the principle of proportion, and without the principle of proportion, man would never have been able to work the gold. Just so, chemical action is produced by the working

of the great Intelligence-Substance of the universe, acting constantly along channels created by this same Power within. Man has acquired this way of doing things from the Intelligence which has done the same thing for him. There is but one Intelligence: the God according to mind, and the God according to sense, is One. Through the senses, however, we see the manifested object only, while through the mind we see the basis of it, the Subject. We cannot know Cause by means of objects, while we are still in the kindergarten of sense-life; but we can postulate the subject, by the fact of the existence of the object; and by consciously relating our minds to Principle, we may know the Subject Itself. Wisdom, manifested in any of the ways of Principle, is but the sign that Wisdom Is; and Wisdom brings forth boundlessly for man's comfort. Our own intelligence is subjective to us; so also, is the Intelligence of the universe subjective to us; but the fact that this Intelligence works in the objective realm on the sure foundation of Principle bespeaks to us the fact that Principle is the Wisdom of the mental world also.

I am trying to give a concrete idea of Principle, and to show how surely we have inherited

the great Principle of creation from our Father. Just as we get from the earth all the elements that we need to maintain our bodies, so the great Intelligence has furnished us with faculties by which we may get from It all that is necessary for mental action, mental sustenance, and physical construction.

These things being true, we ought to make use of them, and let Principle be translated into terms of health.

The Principle of chemistry is infallible. If it is making uric acid in our bodies, there is a reason for its so doing. We have the voluntary and involuntary use of our Principle; in our ignorance, we have unwittingly sent in wrong orders: let us learn to send right ones, and uric acid will no longer be formed.

There are emotions that produce chemical poisons in the body. I was for years physician to the Chicago Foundling's Home, and have therefore had a great deal of experience concerning babies and children. It is not an uncommon event for a baby to be taken most seriously ill, after receiving nourishment from a mother who has been under the influence of untoward emotions; indeed, there are not a few instances on record, where a child has fallen into convulsions

and died, immediately after having been nursed under such conditions. Rage has turned the milk to an acid amounting to rank poison, and this chemistry has taken place under the influence of emotion, the mother being all unconscious of the sequence of events.

You can see how, if a great emotion like anger can thus affect the milk, every shade of feeling must produce its own result in like manner. The trouble is in the metaphysical realm. To get rid of the uric acid should not be our primary object; the physicians, in their efforts to do this, sometimes use such severe measures that the vitality of the patient has to pay the penalty. Let us get rid of the metaphysical cause—the character of the emotion, either active in the conscious mind, or latent in the soul-realm, which produced this foreign substance. This would constitute true healing. This idea, that man has received a scientific organization from Principle, ought to give courage and strength. If one set of emotions can keep a mother's milk healthy, and another turn it to poison, it is clear what must be done. Quit foolish ways!

Turning from the sciences to the arts or æsthetics, we find proportion expressing itself as form, color, sound, and so on,

When we look at the third and fourth charts, we see the personal man as we find him to-day; and when we look at the fourth chart, we are only seeing a word-picture of that which occupies the minds of many people every day. We have been treating it all with great respect; but what sort of mental pabulum can we derive from this kind of thing?

Just as all the words on the first or abstract chart, being equal to the same thing, are equal to each other, so it is on the fourth chart.

God is Spirit, and because God is All, there can be nothing in the universe that is not included in Spirit.

We are accustomed to calling the objective side of existence "matter"; and if there is anything in the universe which seems real, it is matter. "Matter," we say, as if it were a substance and the antithesis to Spirit. We even say "material substance," which is an improper use of words. Spirit stands for Knowledge, and matter for elements. As Spirit is the Substance of the universe, upon which it rests, there is no Principle in the universe called matter, for the Principle of matter is Spirit. In other words, there is no matter, if we mean



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OMNIPOTENCE.

OMNISCIENCE.

OMNIPRESENCE.

HEAVEN.

The personality of the divine ultimate man consists of a consciousness and self-consciousness reconstructed on the sound basis of his experiencing in emotion, intelligence, and sensation, his divine inheritance represented above.

BELIEF IN GOD.

VITALITY.
SOUL. MATTER.
VIRTUE.
FACT.
ACCURACY.
CORRECTNESS.
CLEVERNESS.
CONFIDENCE.
CONCORD.
EASE.
ATTACHMENT.
STRENGTH.
LEARNING.
PRESENCE.
HAPPINESS.

ANNIHILATION.

DEATH.
SOUL. MATTER.
EVIL.
DECEPTION.
ERROR.
MISTAKE.
FOOLISHNESS.
FEAR.
DISCORD.
DISEASE.
HATE.
WEAKNESS.
IGNORANCE.
ABSENCE.
HELL.

This chart represents what man ordinarily thinks himself to be in this life, a mixture of good and evil. He hopes that through trust in God and Christ, death will swallow up the evil, and that the good will then constitute his consciousness. It is to be readily seen what a narrow state of consciousness is left to him in this belief. All this is the positive and negative pole of the man according to sense.

by "is," IS-NESS, the Substance. For the sake of dealing with our environment in the objective world, we say that there exists as a fact that which we call matter; but a fact is never an Is-ness; it exists only by virtue of the Principle underlying it. Apart from Principle, it does not and cannot exist; it is a condition, not a Substance. It is a state brought about by an active agent; this agent is the Is-ness of it. There is a great difference between fact and Truth. The former may appear to-day, and be out of existence to-morrow; but Truth is eternal Principle, by which we are able to deal with facts scientifically, whether they be of environment, or of consciousness.

What we call matter is a fact of consciousness in the world of sense. It is a condition to be dealt with by the Principle—the active agent in all affairs of consciousness, as of body.

Matter, then, having no existence as Principle, is, like any other condition, amenable to action from the grounds of Principle, whether it be a condition in the sensuous universe, or the particular state of an individual living organism; and, when thus dealt with through knowledge of the Principle, it becomes obedient to the ways of Principle. In other words, the erroneous

consciousness of illness can be dealt with by a knowledge of the Principle of Health; and in thus dealing with it, the body, the outermost state, will fall into line. What appears to us as matter, is an inherency in Principle. It is really a conditional form of the mental Substance, made to appear apart from Principle by the transforming nature of the senses. It belongs to the expression-realm of the mental Substance, Principle, in which action and result inhere. Principle, Action, and Result, are the triune God of man's mental realm: the matter of the sense-realm, corresponds to the third aspect of the Trinity, which we call expression, or result. The material universe and material man are neither of them illusions, but mankind is deluded concerning them.

All that has Is-ness is Spirit. Principle, as the Substance of the universe, is self-contained. Since we have seen that the condition, matter, is capable of being dealt with, it only remains for man to learn to deal with it, and not by his false beliefs to allow it to deal with him. So long as we believe that we are subject to material conditions, they will have power over us, through our ignorance; but we have the ability to govern them. We have but to develop our

working-power to control these conditions. It is a question of knowing. We have to free the mind from the belief that there is a power apart from the initial Power of the universe. Whatever appears to have power apart from the Principle of Goodness, only has it because of our ignorance of this great First, which, when we know It, will set us right.

Once more, we do not say that this physical universe is not, but we do say that we have not seen it in the light of Truth. We are accustomed to look at it as a fundamental reality, whereas it is only a picture of Principle, cognized according to our plane of consciousness. Now we see through a glass darkly; but when we see face to face, matter and Spirit, body and mind, will be the same, all One, and that One, triune Principle.

We do not, therefore, say that the body of the universe is an illusion and does not exist. We do not say that the body of man has no existence, but we do say that both are spiritual bodies, depicted in terms of sense, appearing as objects. The body of man in its entirety is the organ of consciousness. We have found that it is built and maintained by the subjective mind of man, the entity.

The subjective mind is a purely mental organization, possessing no organs of sense through which to perceive. It cognizes, therefore, only mental images and mental stuff.

The senses of themselves have no imaging power. Therefore, all the phenomena that take place in the objective world are but a correspondence of that which is transpiring primarily in the mental realm of consciousness.

Since the subjective intelligence has apparently constructed the body out of that which we, in objective existence, are accustomed to denominate "material elements," and since this primary intelligence can only cognize mental, not sensuous, substance, it then follows that the body of man and the body of the universe are primarily mental, and not material, and that all phenomena are mental, man and the universe being in exact correspondence, in sense, to that which is purely mental.

Hence, it will be seen that the body with its systems must be the reproduction, in terms of eyesight and general sensation, of that which is purely mental, on the plane of primary, fundamental consciousness; that the life, the mind, and the body, only *appear* to be a trinity of diverse "material," with varying destinies;

while in truth this holy trinity is a universe, a single whole, with a single destiny, having real existence in the mental realm of consciousness, together with Principle, its First.

The scientific definition of matter is that it can be weighed, measured, multiplied, divided, and that it occupies space. Therefore, it is something which can be dealt with. Body is a condition, and can be dealt with by the mind, when the latter is consciously united to its First, but we have not regarded it thus. The body manages most people; it seems to say, "I am tired," but it cannot be tired, it is inert. It is the feeling-nature that is tired.

Matter is further defined as that which has the properties of penetrability, divisibility, and inertia; therefore, science describes it as something that is of itself impotent, always presupposing intelligence to deal with it. Yet we let it stand up and defy us! These same scientists, who bravely declare that matter is inert and has no power, are laid low by a hard-boiled egg or a piece of veal. Suppose they began first to govern their mental condition, instead of the bodily one, which is the result of it? Let them learn to control their fear, worry, anger, jealousy, and discontent, and these innocent

edibles, as well as they themselves, would go on their way rejoicing.

God is Life; that is, there is no Power or Principle of death.

Physical phenomena do not constitute Life, they are only the *sign* of Life. We have mistaken the sign of Life for Life Itself. There is, then, no antithesis to Life; but, on the secondary plane, death is regarded as such. Death has no place in the FIRST. Death did not inhere in the divine birthright of the first Adam; it came as the result of experience, "the wages of sin." We have at our command the Principle of Knowledge and Power, by which we may change our conditions of "sin," and deal with those processes which culminate in death. First comes ignorant conduct in mind and heart, then follows disease, then death; but this progression is not irremediable, it is merely a condition. Change the ignorant conduct which brought about the condition, and the destructive processes will cease.

There is no Reality in death, speaking in the ultimate, but there is much to be done before death will be abolished. It is said by St. Paul, "The last enemy that shall be destroyed is death." This saying is well put. The first

enemy, I may say, is ignorance, and through ignorance of our First we are continually sinning—missing the mark. When we have attained to a knowledge of this our God, we may say for a fact that there is no death. Until then it is wise to be loyal to Life, and to accord all power to that which is the great Norm of the universe—to that which is constructive—both in the mental and in the bodily sense, and never to bow down to, nor worship, any thing, or any condition, that is not of this Power. Let us first deal with the enemies that lead to death, such as anger, condemnation, and all other devitalizing emotions, and not spend too much time in denying this ultimate, thus preposterously setting out to deal with “the last enemy” first. Let us bravely meet the conditions as they come, giving the last enemy no further advantage.

God is Good; therefore there is no Principle or Power of evil.

Principle is One and is First. There is no other Principle than Omnipotence in the universe. When the mind once settles the question that there cannot be two Firsts, the attention need no longer be divided between Good and evil. We cannot get on without Good or Principle,

which is constructive; but we can get on without evil. The choice of which we shall accept should not be difficult.

The theologians have been as illogical as the scientists. They have said that God is Omnipotent and Omnipresent, that there is no other Power, yet they have added, there is a devil. They found something they did not like working in them, and so they called it the devil, and allowed it to contradict all their theological statements; whereas it arose from their believing in the evidence of sense, rather than in the one Power which they had postulated. No doubt they quote Jesus as authority for their devil, but let us remember that Jesus constantly adapted His words to the understanding of His hearers, speaking "in parables," because of the blindness of their hearts. There is that in human experience which has to be reckoned with, and which may as well be called "devil;" we shall see later what this Apollyon is. We can invent physical and psychical terms for the devil, but we cannot find any underlying Power representing the devil; any First. It is another name for the ignorance of man. Evil or devil has no Is-ness, in precisely the same sense in which matter has no Is-ness. Matter, as such,

independent of Spirit, is an objective, physical term; and evil and ignorance are psychical terms for one and the same thing. Evil, or the devil, is a name for a condition of disturbance. I understand that one of the Hebrew words for evil means a condition of fermentation, disintegration, and disorder, out of which is to come order and beauty. We have at our command the Principle of power by which we can change these conditions of so-called evil. Ignorance is an evil condition of the human being, leading him into all sorts of difficulties, causing him to experience vagaries of feeling, which seem to have reality at the back of them, but which a little knowledge on higher lines puts for ever out of commission.

There is a time, during the construction of a machine, when everything is in a state of disorder. Man, so far as his consciousness is concerned, is in an unfinished state; but the intent is that the ultimate should be order and beauty, and this is brought about by man always co-operating with the Principle, rather than with the condition which he calls evil.

What, then, is evil? It is one of those negatives, one of those vagaries of the imagination, that lay hold of the ignorant. It is a delirium

of the mind, based upon the postulate that power lies in the conditional realm; the error of the premise appears in the condition. Evil is man's state while he does not feel in his heart in accord with Eternal Truth, whether he perceives this Truth in his brain, or no. It is man's state while there is a discrepancy between his intellectual perception of Eternal Truth, and such permeation of his feeling-nature with the desire to live it, as shall enable him to do so.

There are those who have a keen intellectual perception of what is good, and who desire to live it, but they are continually failing to do so, because, in the ignorance of their feeling-nature, they desire even more that which evil will bring them, and which they are deceived for the moment into thinking worth possessing.

Neither the good nor the evil of human conception counts for anything; they are merely states of consciousness that have to pass. There is only THE GOOD, and what we call good and evil in this present condition is just the positive and negative of human consciousness—intelligence and ignorance in the sensuous life—both of which must give way to the ultimate, the perfect consciousness of the One, THE GOOD.

Good IS, and all else has to go: but we cannot take the evil and replace it with Good all at once; in our present state of development we are not at all times able to realize the Good.

I doubt the wisdom of constantly affirming "all is good," because we are apt to deceive ourselves in that particular, until we know that which alone is GOOD, that which abides and is true. Let us transpose the words, and we have "The Good is All." There is no possible sophistry in this. The deception of those things which seem so beautiful for the moment, is often greater than the deception on the evil side of the equation.

We know that, as we think, so it is to us; there is, for instance, no power in a counterfeit note; the only power it has is that which we give to it by the ignorant belief which leads us to accept it, though that may suffice to ruin us.

God is Substance; there is no Power or Principle of deception.

We want not only to perceive the Truth, but to put our perception into practice in the daily living, and thus alter conditions which have been taking people out of the world for so long. Such conditions, based upon false premises, are a deception; but there is a realm

within us where there is no deception. Let us awaken to it.

God is Truth; there is no Power or Principle of error.

If we look at some of the lower animals, which have but a very limited range of perception, we cannot imagine that they know very much about us. We must be almost a complete blank to them, because we do not come within their scale of cognition. Thus also, there is that which is largely in blank to us, the great Principle of Omniscience. We cannot comprehend It in our present state of development, and when we try to put as much of It as we have grasped into terms of sense, we can only express a modicum of what It is. This great Substance does not relate Itself directly to time or space, but we are able to see that It IS, though It seems to be an abstraction to us on our first awakening to It. Let us now break our shell of sense, and get a little realization of the Truth within.

We spend more time maundering over error, than in contemplating what is true and splendid. There are many who on a large white space can only see the one black spot, being so hypnotized by it, that they can see nothing else. In like manner, we pay more heed to one erroneous

condition, than to a perfect carnival of constructive facts. So long as we are in a condition of not knowing God, we are in a condition of error. As soon as Truth is revealed in the mind, error no longer appears, but really nothing is gone, because error is nothing in itself, while Truth is All, and upholds Its correspondence in condition.

God is Rightness; there is no Power or Principle of mistake.

There is no Reality in mistake, yet we make mistakes all the time, and nothing is accomplished. It is like jumping up and down in the same place instead of progressing. We feel our mistakes very deeply, and so long as this feeling obtains, we have lost the idea of our Rightness. We should make a consciousness of righteousness. "The righteous also shall hold on his way, and he that hath clean hands shall wax stronger and stronger." We must learn to get our minds away from error, and begin to deal with conditions from the standpoint of Rightness.

God is Wisdom; there is no Power or Principle of foolishness.

Yet the soul is full of ignorance and foolishness, and like a phonographic reel, it repeats the records which have been made. Thus we

function, over and over again, the experiences of our ancestors; measles, whooping cough, tempers, and so forth, come reeling off our wax cylinders as they did off those of our forefathers; and unless we change our consciousness about such things, and get some normal healthful experiences in their place, these elementals will obtain for ever; but there is no Substance behind them. Let us learn Wisdom, and they will obtain no more.

God is Faith; there is no Power or Principle in fear.

What then is fear, and who created it? It is a superstition; men and women are bound by it. It is not a reality, yet all bow down to it. Fear is faith in the wrong thing. Fear is stepping off, where there is no platform to step on to. There is nothing constructive in it. It has no Being. When we take hold of Faith, then we dismiss our fear; but the faith of human consciousness, and the fear of human consciousness, both have to go, because they are only blind things. Our faith has really been belief. There is nothing to fear for one who knows Truth. A man has nothing to fear in a mathematical test, if he knows. If he does not, then he fears. In other words, he puts his faith

in something that is not enduring, his condition, instead of in his Substance, Knowledge.

God is Harmony; there is no Power or Principle of discord.

Discord has no Is-ness, but there is a state of consciousness which we call discord; two minutes of that will produce more emotion than an hour's harmony; the mind is enslaved by something that has no ground in Truth. It has no ground in Principle, yet it fills our horizon.

God is Health; there is no Power or Principle of disease.

Health and disease are terms used in the world of condition to denote polar opposites; but disease has no Is-ness. God is hidden to the sensuous being. Just as electricity lay hidden for ages, but was there from the beginning, so the Principle of Health has ever been present with us. The time has come when we have discovered It, and know that It is nothing less than God Almighty within us, related directly, though as yet unconsciously, to the mind. When the mind is consciously attached to This, disease is impossible. When man believes in the Health-Principle within him as vividly as he has believed in the omnipresence

of disease-entities, there will be nothing but health for him.

God is Love; there is no Power or Principle of hate.

From the ideal standpoint we say that love is the greater, yet practically, discord, or hate, looms more largely in our field of vision. When we realize its nothingness, hate will no longer exist. When every one sees through the eyes of the Principle of Knowledge, no condition of hate will obtain. Man has to build into his consciousness a higher knowing, and so proceed to perfect knowledge of Truth.

Let us lay hold of the main idea. We do not deny matter or any of these negatives, as conditions of consciousness. We simply deny that they have any power at all in the mind that knows. We deny their right to obtain and function in our consciousness. When we see spiritually, we shall see "matter" as it is, and it will mean to us something quite different from that which it means to us now.

VIII.

WE have seen what we are from the mental standpoint, and what we appear to be. Subjectively we are perfect, but we lack knowledge of this perfection of our true selves. We have a certain knowledge of the race, and of the race-transactions and tendencies, which we can follow while we know no better; and we have our own experiences added to that of the race. We carry all the past with us; the past of race-records, the past of emotion, and the past of sensation. Out of all this is germinated thought, and the soul is the germinating-place where thoughts are born. The soul is the store-house of experience, and the soul builds body. Soul in reality was once thought; the experiences of the past have gone down into the under-consciousness, and have become soul. Though they appear to be out of sight for a while, they are not so in reality, for they are incarnated in the body. So that we find written on the form of a man a register of thought and feeling; and more especially in the face, because there we have the most extensive and most sensitive nerve-supply in the whole body-shell, there the circulation is most abundant,

and there especially is depicted the play of emotion, which really is the subjective sculptor chiselling out from day to day its own likeness. We have in the past practically held the belief that disease is as much an entity, as man himself. There are those here to-day who believe that they are victims of certain diseases; in that case, experiences which have no origin except in the human race must have had a steady influence on their lives. The fact is, we have all been victims of a false idea, a race-superstition, that objects and elements have power of their own, apart from the First; the power that belongs to Principle alone we have delegated to matter, to evil, to devil. The mental organization, functioning from these false premises, has created to itself conditions of an opposite nature to the Truth, and these we have properly termed disease.

Disease, then, though something to be reckoned with, is as much a vagary as are the premises upon which it is founded, namely, an intelligence and power opposed to that of the One Good, or Principle.

We have seen ourselves, from the stand-point of the self-evident, being made in the image and likeness of Principle; and we have seen the

likeness of any experience we have had worked out faithfully in form and feeling by the subjective faculties.

Now we come to the place where the line of demarcation must be made, for power lies with the mind, not with the experiences associated with the mind. It is in the mental realm that we lay hold of power; and this brings us straight to the power of the word—man's word.

In the Scriptures a good deal is said about the Word. "In the beginning was the Word, and the Word was with God, and the Word was God." In our childish days when we learned these verses, doubtless we had little idea of their meaning. "In the beginning was the Word"—in the beginning was Omniscience. That which we call a word is nothing unless it have meaning. We have to know this meaning; Knowledge was with God, and Knowledge, to reduce all to its lowest terms, was God.

There are words on three planes; we have those based on fundamental Truth representing God as Principle, and such words are spiritual words. We have also those relating to ideas concerning objects, which are psychical words; and lastly, we have words applied directly to objects, which are physical words. Besides

this, some words have three meanings, first the purely spiritual meaning referring directly to Being, the Fundamental Intelligence; secondly, the psychical, relating directly to the idea before it is worked out in the elements; and, thirdly, the physical, applying directly to objects. Their individual significance must be determined by the context. Principle has usually been employed only in the psychical and physical senses, whereas, by virtue of its derivation, it is deeply spiritual. The spiritual meaning appertains to Principle, having its "standing-under" or Substance in Truth.

The Word of God, or the Spiritual Word, is proved powerful when put into action—"Through faith we understand that the worlds were framed by the Word of God": It shows itself in objective form. Because we are sons of the Father, our word is omnipotent with us, and decides exactly what is to be our position, and the condition of our consciousness.

Jeremiah said, "every man's word shall be his burden." Perhaps we do not all see exactly how that happens. The "word" is not the mere hieroglyph; it must be full of soul, and have the flash of emotion that is born of the necessity of the soul to express itself. This

emotion, this meaning, is what makes a word a word; whether right or wrong, foolish or wise, its coming right out of the heart is the power of it. If we are repeating a number of words with no understanding or meaning, we cannot call those words a burden, they are nothing.

That which expresses mere abstract thought, or idealism without feeling, is not a word. There is a good deal of writing of this kind. We are carried away by the beauty and ring of the words, by the fine diction; and we say, "How lovely!" but we are only hypnotized; it amounts to nothing; it awakens no fundamental feeling, only a superficial sentiment. These are not words, they are only imitations.

"Every man's word shall be his burden." This does not mean that because a man has got into trouble he must have sat down and said or thought that he was going to have a disagreeable time; no one in his right mind does that. It is not necessary that a man should expect to have certain diseases in order to contract them, but disease comes rather from the general character of his thinking, and if this be of a negative nature, there follows a cataclysm, possibly typhoid fever, or some other disease, according to prevailing conditions. This may be an effort

of consciousness to throw off the worthless thinking of years. A man may say, "I did not think of having that disease"; no, nor did he think of God the Father Almighty; what did he think of? He was anxious about his affairs, had been angry over some injury, or entertaining some other untoward emotion; this will not produce beauty in the body, will not take scientific constructive form in him. It may construct unscientifically, may produce a tumor, for instance, for that kind of word, or emotion, has to express itself also. Fear, trouble, anger, will show in the secretions and metabolism of the body; chemical changes are continually taking place, and sooner or later the crash comes. Lucky the man yielding to such emotions, if he swiftly have a series of acute disasters to turn him from his foolishness—bilious attacks, for instance; for unless something of that sort happens, he will in course of time lie down with serious disease, or will become a hypochondriac, nervous dyspeptic, or something equally disagreeable.

The power of the word—of the thought—is wonderful, so operative, so telling, that we can think ourselves into any kind of condition. We can get a sudden shock on hearing certain news,

which may not be true, or may be meant for another person; but if we believe it is for us, down we go. The power that laid us low was not in the telegram, nor in the person who wrote it. That person had no power over us; we accepted the news as a disaster, and it became one to us; the power was in us, and our organization carried it out. Every kind of sickness comes from some such shock, or from the gradual accumulation in the feeling-nature of all manner of false race or personal imaginings. Consciousness is sensitive to that which is akin to it. It draws, like the magnet, according to its own quality. Consciousness in the soul is latent feeling, latent tendency. It is easy to understand how, unconsciously to ourselves, the peculiar nature of this under-feeling will catch at that in its environment which is of the same character, and work it out in active feeling and bodily form, in the way of fitful health or disease, happiness or misery. If the general tendency of our under-consciousness is optimistic, constructive, if the tendency is to confidence in that which is normal, that which is good, we need not fear to be in the presence of those of opposite tendencies. We need not fear epidemics, or any of the ordinary calamities which

befall people of opposite bent. It behoves us to see that our feeling be re-born of a higher quality, that we raise the potency of it through a right understanding of ourselves, no longer continuing to be mere victims of our sensuous environment. "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

Now the words, or to employ the metaphysical term, the thoughts we entertain every day, are being stored up according to our belief in them, and as we accept or refuse them, so is our consciousness being formed; it is this kind of thing, together with our working-power, Original Life, which determines what kind of body is being formed for us.

There are people who think that they are quite unable to stand a temperature of 20° below zero, Fahrenheit. If they hold this opinion, and with it go into such cold, they will probably suffer for it; but normal people know quite well that they can with impunity remain for hours in this temperature if the mind be positive. Although scientists tell us that there is enough air in this room for us to live upon for a week, there are some who think that if there are six people in it for an hour, and no open window, the room is "stuffy." Or, if it is above 60°,

that it is hot. What is hot? The person; the stuffiness is in him; it is the education in his soul, the superstition. There are those who come for spiritual healing, and who need it moreover, yet the first thing they do before they think they can receive any good, is to open the window on the others. This is a disease. I will tell you how it arises.

The sympathetic system provides heat. It is the servant of man. If someone thinks the air stuffy in a room with half-a-dozen people in it, so will it be to that one; at a later date, when he has overcome that belief, the mind will rise to a positive state, and the sensation of stuffiness will not obtain. Some people think 80° in the shade hot, and so it is to people of ordinary vitality in this country; but those who live habitually in it, are unhappy when the temperature is lower. Our organization, with its education merely of past experience, is dictating whether it shall be hot or cold to us. Let us reform our ideas, and declare that we do not propose to be led by the vagaries of those who have gone before, of those who are around us, or even by our own feelings. But let us take up our dominion, knowing that heat and cold are relative terms, that our sensations have been

hitherto determined by our belief in conditions, rather than by faith in our own divine birthright, and that knowledge of Truth will set us free from being under this belief of subjection to the elements.

The sympathetic system takes its orders from the imagination and works them out in body. Chemistry, as we find it in condition, is negative, something already in action. The principle of chemistry itself is positive; it is the Subjective Intelligence of the universe manifesting in the elements, for the purpose of working out an elemental condition. Let us clearly understand that the principle of chemistry is Subjective Intelligence, pure and simple, and as we know It in relation to the elements, It is positive. That which has already been worked out by It, is negative. Thus we have the principle of chemistry in man directly related to his mind as a mental Substance. It is the Principle, working simply through his mind, not known as chemistry in that realm, but carrying out the office of chemistry in the elements. Now we recognize this Intelligence-Principle as directly related to the mind, but we have not recognized that the same Principle of Intelligence, as related to the elements, is working out in the body,

automatically to us, a condition corresponding to our thoughts and feelings, by the operation of the law of the subjective mind in its relation to soul-life. In the body we observe the positive chemical action which bespeaks Principle. Let us suppose the mind is confronted with the chemistry of conditions, as for instance the foul air of a room over-peopled. In this case the man, instead of weakly falling into line with this condition, and thereby becoming subject to it, should rise to a positive state, and recognize the dominion of his Principle over any conditions which It has created. He should determine to take advantage of his power within, actively realizing the fact that the mind has its positive Principle working with it at first hand. Rousing himself to the acute consciousness of this fact is equivalent to putting in an order to his Life-Principle to work out a chemistry in body which shall correspond to his changed state of mind—from alliance with conditions to alliance with the Principle. It is the office of the subjective intelligence within to carry out such orders, and when this obtains, the man is actually raised in his physical consciousness, and in the chemistry of his body, to a point where union with his abnormal environment is impossible, and he is

rendered immune from that which before was noxious. We know that one element added to, or taken from, a chemical combination will change it from a deadly poison to a perfectly innocuous substance, and this is what actually may happen when a man rises superior in his realization to his mental or physical environment. "If they drink any deadly thing it shall not hurt them."

How many have I seen who have largely emancipated themselves from the dominion of the elements, thus exemplifying in their persons the victorious power of the word, the thought!

When a man is continually overcome by the elements, it signifies that his "word" is born of race or personal experience; but his word born of the spirit will deliver him from such bondage. Let him take higher ground than the race has taken, and behold, he is above the elements! St. Paul realized this, he said, "Even so we, when we were children, were in bondage under the elements of the world. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

The Principle of consciousness must ever attend man—whether he be on the heights of his

God-likeness or in the depths of subjection to sense and race experience—to work out his spiritual illumination or his sensuous beliefs, whichever obtains, into self-conscious feeling. This Principle being First—whether manifesting as consciousness, chemistry, or body—is above the elements, above conditions of environment. It, however, subjects Itself to the use of man. He calls It into scientific action in accordance with the idea that he holds at the time; the potency of the idea, be it vitalizing or devitalizing, is then rendered into its exact equivalent in feeling and in form. Conscious union with his First frees man from the conditions of his environment; union with his conditions puts him into bonds. We know that we can dictate to the elements, for they are subject to the mind; but not by effort of will alone can we command them; we have to come into touch with Principle; then we shall no longer say that fire and water have more power than man, the likeness of God.

That we may realize the power of thought, and at least one of the great channels through which it functions in soul and body life, I wish to digress and take a lesson from the body.

Closely connected, because of its office, with the faculties of the mind—perception, imagina-

tion, reason, judgment, will, and so forth—and arising from the floor of the fourth ventricle of the cranial brain, is a nerve which starts as a trunk-line and distributes itself in branches. The first branch supplies the glottis and larynx, where the metaphysical man—the silent partner—gives to the physical and conscious man control of the vocal organs for voice-production, through those nerves which govern the contraction of the muscles, and which vary the tension of the vocal chords. It also conveys to the conscious mind the sensation of the state of these muscles. This nerve stands as a sentinei to protect the larynx from foreign bodies, and also influences deglutition. The trunk-line passes on then to the thorax and distributes itself throughout the lungs, sending also a most important branch to the heart, after which it pierces the diaphragm, where it is denuded of its insulating sheath, becoming thereby a sympathetic nerve. It now descends to a point along the great aorta just at the back of the stomach, where it joins two other sympathetic nerves, which, like itself, have terminated in ganglia—brain-cells of very high power. These three nerves form themselves into a ganglionic mass, about the size of a sixpence; and this, you will

remember, has been described as the abdominal brain. This primary, vital, or soul-brain stands at the head of soul-life, and, therefore, of body-life, bearing the same relation to the cranial brain, or conscious life, that the light of the sun bears to the moon. This silent partner, while owning the conscious man root and branch, still allows him to fancy that he himself is the Great Mogul, until he discovers his real position. I have been most particular to describe the origin and distribution of this, the vagus, or pneumogastric nerve, that we may realize what a tremendous factor this mechanism may be, and is, in the affairs of both the upper and under consciousness, arising, as it does, within the cranial brain, and terminating in the soul-brain, where it holds the balance of power in it, and, therefore, in the whole ganglionic system of soul and body brains.

You will see how intimate is the connection between the organ of conscious thought—the cranial brain, and the vital brain—the organ of soul-consciousness, the stuff out of which thoughts are born, to say nothing of its being the citadel of soul-life.

The branch of the vagus given off to the heart becomes the inhibitory nerve of the heart.

The feeling of the conscious man is automatically conveyed to the heart-muscle, and depicted in the conduct of the heart. This silent communication going on constantly keeps the circulatory system in close touch with the conscious mind, duplicating the emotions in terms of heart vibration, then through a system of so-called vaso-motor nerves which regulate the calibre of the blood-vessels and govern the tension of their walls, the whole circulatory system is affected more or less by emotions which are taking place in the conscious man; and this is only one of the routes by which emotion is conveyed from self-consciousness to soul-life. So we see that there is not only a direct connection with the soul-processes through the abdominal brain, but also with the distribution of the physical vital fluid through the heart, and thus through the whole bodily system.

A constant record of our thoughts is being kept in terms of latent emotion, and the vital commerce taking place between body and mind, and mind and body, are constantly being interchanged for purposes of experience in the soul, and incarnation in the body.

All diseases are caused, and all cures are made, whether by drugs or by mind, through

movements taking place in the emotional system, not necessarily through conscious emotion, but through the latent feeling, or soul-nature.

Every drug that one takes produces feeling of some sort. Some drugs produce primarily sensation, from mere unpleasantness to violent pain and distress; push the dose far enough, and they will produce tremendous emotion. Others produce primarily emotion—apprehension, fear, rage; push these drugs far enough, and they will also produce sensation. The apparent power of the drug lies in the feeling that it is able to produce. Take, for instance, arsenic, which produces a great feeling of restlessness and intense weakness, not only a sensational, but a vital weakness, which is evidenced in a very weak and high pulse; it also produces a terrible fear and anxiety of mind; it affects the moral nature of a man as well as the physical processes; it bears a certain relation to the consciousness of a man, in his present state of education. A man's emotions depend upon his education; and the sub-conscious emotion, or the soul-feelings, are made up of education from past experience. Change this education of the past, as to the power that the conscious mind has to defend itself from untoward influences,

to the education of to-day, and the drug has by so much lost its power to disturb the soul-life, and therefore, the body-life. Drugs act first on that consciousness which has to do with body-life, and, through the consciousness, on the bodily particles. But the action of a drug upon the consciousness is only a fiction. A drug is a foreign substance with no power of its own behind it. There is a more intelligent way of acting upon the emotions than through the material elements or drugs. This way is through education in the higher way of living, through the higher and diviner emotions that can be excited by high and true ideals, by moral courage, and by confidence in that which is normal, rather than that which is abnormal—confidence in the Principle of Health, rather than in the condition of illness. So, as it is always desirable to affect the emotions for healing, it is best for a man either to deal with his own consciousness, or to have it appealed to directly through another's knowledge of higher matters, by means of the sympathy that exists between one in an exalted state of consciousness, and another who desires to attain to that state, from a condition of fear and misery. Certain drugs, in the present state of the human race,

we will say, affect the heart, and when the heart is affected by these drugs, the conscious mind is perturbed in one way or another. On the other hand, let the conscious mind become perturbed purely within itself, and behold, we have the same phenomena taking place in the heart. Why, then, should one resort to these fictions which in their action only tend to perpetuate the man's helplessness, the idea of his inferiority and subjection to the chemical elements? Why should not he, whose intellectual faculties are connected with the Infinite Intelligence, have power over them, through the realization in higher emotion of this great connection.

Again, one may be affected¹ by a draught of cold air to the point of shivering. This is an instance of sensation brought about by external conditions. This sensation, perceived possibly by the sub-conscious mind alone, may cause such violent action in the consciousness within, as to bring about a decided congestion or inflammation, and, under certain conditions, severe illness. This, in turn, will reflect upon the emotional system, producing restlessness, anxiety of mind, and intense foreboding, the train of symptoms passing, from the sensational, inward to the emotional system. On the other hand, with

all external conditions normal and comfortable, a man may suddenly, from some internal cause, or external happening, experience violent emotion, fear, anxiety, restlessness, foreboding; and this psychical disturbance, translating itself into bodily terms, will result in chill, congestion, or inflammation, exactly as in the former case, but brought on directly by the abnormal state of mind. The physical result is the same in both cases. Both states could have been avoided if the man had only known his own power within to govern himself, and choose what emotions he should have, and what sensations he should allow; indeed, if in his sub-consciousness more normal experiences had obtained, such conscious emotions would never have occurred.

States of consciousness, obtaining in soul-life, are making either for a condition of health or a condition of illness, according to their general trend from day to day. Movements taking place in the under-consciousness, representative of courage, faith, and of that which is normal, can never bring about a state of illness; but movements, involuntary to the conscious man, taking place in the under-consciousness, instigated from the negative side of emotional life, can only produce disease of one sort or another. All

disease is caused first by disturbance in the under-consciousness.

Although the disturbance may take its origin in the conscious mind, the under-consciousness must first be reached and perturbed, before any change in the vital action can take place. There is that which corresponds to poison in the emotional realm. A certain class of emotions act as poison in the blood and vitiate the secretions. Whether these emotions are caused directly by the mind itself, or whether they are produced by reflex action through some irritating chemical substance, the result is the same.

The race has had experience enough in untoward emotions, of which the soul of man is a record. This record stands as an invitation for each individual to indulge in more of the same brand. The involuntary beliefs of the man existing in the soul-consciousness have arisen from transactions of the race and of his near heredity. These in the particular individual render him liable to a certain class of emotions, and also render him sensitive to external conditions, on account of which these experiences are supposed to come. So that a record of disease is likely to be repeated in the self-consciousness, unless the man has come into more light concerning his

true nature, and has written a new record of conviction and experience in his own unconsciousness, by his behavior in conscious life. I repeat, this tendency for race-transactions in emotion to duplicate themselves is instanced in the "automatic" diseases of childhood—whooping cough, measles, mumps, and more serious affairs.

The earthquakes in man's consciousness must have their effect on nature; the power of conscious thinking is what has given him his dominion, positive or negative, voluntary or involuntary, over all the earth. But he, whose mastery sufficed for the building of the pyramids, falls prone and dies in the midst of it! There are trees with a record of five thousand years, which, though half-burned or hacked away, still live erect, yet man goes down. A tree belongs to rather a high order of organization, but it has not the apparatus for thinking like a man. Man is greater than it, yet while it stands, he falls.

There are men working in the furnaces of England who endure 350° of dry heat, and yet when we go into a Turkish bath of 150° , at first we are nearly overwhelmed, and when we find ourselves for the first time in the 200° room, we

escape from it as soon as possible. Formerly it was held to be a scientific fact that man could endure no more than 190° dry heat. Later on the limit was fixed at 237° . The men who fixed these limits lacked experience, for all this time the foundry-hands were enduring 350° . Then there arose a Frenchman "Chabert, the fire-king,"* who proved how much more a man might safely brave; for, beginning with 250° , he raised the standard to 350° , 450° , then 550° , and finally 600° . That is enough to burn up an ox; yet there he stood in the midst of it, a master, king over the fire, demonstrating his dominion.

It is a well-known custom of the South Sea Islanders, savage fanatics though they be, to heat an enclosed space till the stones are red-hot, when twenty or thirty of them, joining hands, with a "master" among them, will walk around over those stones scathless, although immediately afterwards they are able to roast an ox in the same place. This is the power of the word. We have heard of the power of the word, both in construction and in destruction. It is abundantly exemplified among the unintelligent and uneducated. In Honolulu, before white people

*Vide Sander's Question Compends, "Essentials of Physiology."

had control of the country, it was a common practice for any native who desired the death of an enemy, to go to a "cahuna" or native doctor, and say, "I want you to pray so and so to death." The "cahuna" then sent word to the victim, "You will die at a certain time," and so strong was the popular belief in the power of his word, that at the stated hour the man died. It is told in Honolulu that there was once an Irishman against whom one of the natives had a deadly grudge. The "cahuna," at the instance of this man, informed the Irishman that he was to die the next day; but when the allotted time had expired, the Irishman, having declined to die, sent word to the "cahuna," saying, "Now I will pray *you* to death," with the result that the man promptly succumbed to his own belief in the Irishman's word.

These things are not confined to Honolulu; it is perfectly common in Fiji for one to say, "I will die to-morrow at such a time," and when the time comes, the man dies. Why does the word have power thus? It is because these people believe what they are told. We may see this thing enacted nearer home by means of hypnotism, though not, of course, in such extreme form. It is suggested by the operator to

the subject, "you are ill," and immediately he is ill, and of the kind of illness specified. An experiment was once made upon a criminal. He was told that he would be bled to death; his eyes were bandaged, and warm water was allowed to trickle down his arm, with the result that he died—died of warm water, without so much as a pin-prick!

In Dr. Tuke's book, "Influence of Mind over the Body in the Cause and Cure of Disease," will be found hundreds of cases illustrating what the mind can do with the body in this way. The body without vitality is nothing. Vitality without the brain-consciousness is nothing. Since the vital brain functions feeling, and the cranial brain thought, and since thought is born in the brain out of sub-conscious feeling, all power, humanly speaking, lies in the feeling; a man's word, then, represents the spirit of his feeling at the time. His working-power at the moment is determined by his exaltation or depression, by the quality and intensity of his conviction.

In the ancient Scriptures it is written, "as he thinketh in his heart, so is he," and thus we find it. If we think rank delusion, and believe it, it will obtain in our consciousness. Why not think Truth? Why not think something to

make us comfortable? Why dwell on unwholesome conditions, when the great Principle is with us, with which we can determine such conditions as we desire?

The faculty of imagination is a noble one, yet it is often spoken of disparagingly. "It is all imagination," it is said derisively, though the imagining faculty is the pilot faculty of the soul, and the acceptance or rejection of an imagination may mean either life or death. Either by our common sense, or by our knowledge of Truth, we are able to gauge the value of what imagination presents to us.

We have had a Son of Man who stood up and declared himself to be the Son of God, and us to be his brethren. We, then, are Sons of God, though not living up to our privileges. Jesus we look upon as an ultimated man, having dominion; divine in His own consciousness, not only in perception, but also in realization. Jesus was the product of the Word, He was the Word. He was man as we are potentially. We have been taught that Jesus was God. Personality cannot be God, but it can be at one with God. Cause can never be effect; man must ever be effect, and God, Cause. Principle cannot turn and be that which It creates, although Its creation

is an integer of Itself. Jesus was the man spoken of in the first chapter of Genesis as being made in the image and likeness of God, ultimated and concreted in character, consciousness, and flesh; He who behaved in a God-like manner, manifested the dominion of His most High Inheritance, and now stands to the race as a sample Man. When we say that He was a man, we do not mean it in the sense that He was just a human being, a good man. We do not hold that; we say that Jesus manifested in His personality the modes of Being; He manifested Knowledge on whatever plane He was acting; He was in His existence a duplication of the modes of Being; He was divine; He was born of the Spirit, while we, as yet, are little more than born of the flesh. Though we are now beginning to be born of the Spirit, we have still a long way to go. Jesus stands for the race-man on the divine side, He having recognized God as His Father. Adam stood for the race-man on the human side, acknowledging his origin according to his lights from an objective standpoint, as being made of the dust of the ground. Jesus saw the world of objects, and knew that it originated in the subjective world, where Truth is, in which He recognized His Being. Our consciousness

of what we see is only the objective side of that which is subjective in the unexplored realm of our consciousness. Jesus demonstrated His dominion, and moreover clearly indicated not only that we might, but how we should, demonstrate ours here and now, as He did. He told us that we were of the same Father as Himself, and that we had only to follow the light which He gave, to become conscious of our divine inheritance. He said, "The things that I do ye shall do also." We can, however, only do them by following His teaching, not by contemplating His personality, but by conducting ourselves in such a manner as to do away with the conditions around us—healing the sick, casting out tempers, and keeping our own temper in a state of Love. Is it not high time that we were manifesting his teaching, instead of only looking at Jesus—high time that we believed in Him, in the sense of carrying out what He taught, which was to have done with worshipping His personality and with dependence upon Him and His powers; and taking the Truth that He taught, to concrete it in consciousness and conduct?

Our word is the prime factor in the making of consciousness. This being so, and our word, or the beliefs of the past, having brought us into

our present conditions, what joy to know that the words of Truth, followed as steadfastly as we have followed words of ignorance, will bring us into the condition of the glorious liberty of the children of Life!

And yet we sit around looking at objects! This is not Life! Objects are too paltry to engross us. Shall we not here, in the midst of all temptation to go the way of the race, believe in God the Father Almighty? We are of those who have heard the sayings, shall we not do them? The time has come for us no more to talk, I say, but do. I will never cease my efforts to dive deeper into this life of Truth, till all those conditions of bondage, rising up from the race-self to enthrall me, have been reckoned with and overcome—so help me Most High!

IX.

WE have recognized by our experiences that everything which we create or bring forth consciously must first take shape in mind, before it can appear in external form as an object. It would be natural for us to think that we ourselves were formed in the same way, that is, that we were first mental beings, before

we came into the elements; or else, how should we ourselves form objects after the fashion in which we do?

In the working of Principle there is only one method; therefore in the operation of the Principle of Knowledge, which is the Principle of Omniscience, everything must be done after that method.

We have seen that we ourselves are formed by the Principle of Intelligence, that we are planned upon, and worked out by means of, the Principle of Knowledge. Now it is by Principle that we conceive an image in the mind which we afterwards put into form. Since this, then, is the one way in which Principle creates, we too must have been thus created.

When we go back to the earliest records, we find the story runs that God said, "Let us make man in our image," and subsequently that He pronounced His creation to be "very good."

Now for God to make man in His own image it is necessary that He should first conceive what He Himself IS.

Before a thing is made, it must lie potential in the mental realm of the maker, then follows the manifestation; but it is at its first conception in thought that it is truly made. So man was

made in the image and likeness of God, by God conceiving what He Himself IS.

The concept God had, must have come out of Himself, out of His own Substance, just as the image which we have of anything, comes out of our Substance; and if God made man after His own image and likeness, and God, in His pure Substance, is Wisdom, Knowledge, Health—then man, being made out of the Substance of God, is essentially Wisdom, Knowledge, Health.

Now in Genesis II. we read, "And the Lord God formed man of the dust of the ground." The words "Lord God" stand for a different idea to the word "God," in Genesis I. The idea of "Lord" is one who has dominion, who leads; and that which leads is desire. With the first dawn of consciousness—long before self-consciousness, which follows manifestation—was the instinctive desire to be expressed. In the God-consciousness is the perfect image of Himself. This He sends forth to become conscious of itself. Before man knows that he is, he is formed in the embryo, and with the first breath that he draws, he becomes dimly conscious of himself; until then, God alone is conscious of him. Genesis II. represents man's first consciousness of himself. Genesis I. represents

God's consciousness of man before that. Therefore, to God, from the standpoint of Principle, man is formed in the image and likeness of the Eternal; in man's mind, from the standpoint of the senses, he is formed out of the dust of the ground, from which comes, and to which returns, the food he eats. Objective man is formed out of the dust of the ground.

It then runs, "The Lord God....breathed into his nostrils the breath of life." This first breath of life is the desire, which is inherent in him, concreting itself, taking form in body and mental organism, after his perfect conception. It is the instinctive desire to manifest, that calls forth the action of Principle to that end. The child is perfect, and has life before it is born, but only with its first breath does it take on conscious life.

Watching phenomena, we see that every thing comes into objective life in this way. First desire, then manifestation. Just as the mother takes food from the ground and transmutes it into the body of the child, so the mental organization of man, subjectively at one with its Substance, instinctively formed the body, first out of the food of the mother taken from the earth, and later out of the food the man takes

himself. But man, the metaphysical being, was perfect before he was cast in the elements, being made in the image and likeness of God; and from this he can never fall, except he bring God with him. What has seemed to be a fall, is that he has not yet risen to the knowledge of his own inherent perfection. He perceives the Principle of Perfection, but sees that he is not always bringing perfection out of it; he has not yet learnt to use his mental organization from subjective premises, from the standpoint of his origin in GOD. When he comes into consciousness of himself, he takes charge of the mechanism of his own body and mind, and manages it very badly, for he is as yet without consciousness of his true Being; but when he shall come into touch with his true Being, he will have no further trouble.

We are now at that stage in evolution where we can begin to take a hand in regenerating our own consciousness, in accordance with the Principle of Life, which is Eternal.

Let us take man as we find him. Perfect in his organization, perfect in idea, but not perfect to himself, for he neither knows God nor himself, he knows only experiences; and though he has some fitful flashes of Truth, they are not

enough to enable him to work successfully. There is a Principle behind the mind, behind reason, judgment, and will.

The objective faculties, working according to their nature, when harnessed to Principle, give absolutely right results, as we see in science and art; so, too, if our ideas are born out of Principle, we get right results in emotion and sensation.

Man in the human state we might compare to a chrysalis; the chrysalis corresponds to the human nature, while the ultimate, the divine nature, may be likened to the ultimate of the chrysalis—the butterfly. He is perfect now within his chrysalis, he is divine now, and when he shall become conscious of his divinity, and shall lose consciousness of his chrysalis-nature, he will have simply come to that which was within him as chrysalis, concealed to sense-cognition. The chrysalis is more truly butterfly than chrysalis, but during the time of its incompleteness the butterfly appears as worm. The senses see it as chrysalis, but mental perception sees it as butterfly. One who could see mentally would say, "behold the butterfly!" He would look right through the shell, chrysalis, and see the butterfly.

It is a great step to perceive the inherent divine nature, and the necessity to act upon that as a premise in our living.

Comparing ourselves as man to God, not as man to man, we see to what it is our destiny to attain. We have not yet reached to the divine idea of man, either in experience, or in physical organization, or in anything else. But within is this idea, and when we ourselves begin to work at fashioning character after the image and likeness of God, after the manner of Omniscience, of Omnipotence, of the Infinite, then shall we begin to clothe ourselves upon with a body that represents true man, since the nature of the body of consciousness must be duplicated in that of the elements.

Now we have been brought into the world, into this kindergarten of the senses, as a first stage in the making of character and consciousness.

We are nothing apart from God. God is ever with us; therefore, everything necessary for our advancement and ultimate perfection in consciousness is with us at the present time.

Only the ignorant need laws to govern them. I mean ignorant, not in the superficial sense of unlettered or unintellectual; not necessarily

ignorant in mind, but ignorant in heart, those who, knowing in mind, do not adopt the true way of working, because they do not feel what they think.

The very cleverest men, in the world's estimation, are often as ignorant, in the true sense, as the unlettered, because the working-power is not attached to the understanding. It is always said that if you win the feeling of a jury, you will gain its verdict. When a man's understanding is not backed up by his feeling, his verdict is liable to go with his feeling.

We know that when we are learning to bicycle, it is necessary to keep the attention fixed upon where we wish to go, for if we concentrate upon an obstacle, the subjective mind takes us straight into it; some of us have experienced this to our undoing.

The understanding may be good, we may wish to do the right thing; but if the feeling-nature, drawing the other way, is not inhibited, and reason and judgment put into the management of affairs until the feeling-nature is trained to feel that which we perceive to be the Truth, we may run into all manner of evil.

Man has in him, latent in his Being, all that is necessary to his coming into divine con-

sciousness of character, of environment, of everything.

As we said, it is only the ignorant who need laws to govern them; therefore, mankind is not lacking in law; the law of Rightness has established a common law for relative use in the world of sense, but that law is not the Principle, it is only the perception of what it is expedient to do under certain circumstances.

Now there is a law by which we can progress, if we use it intelligently; the law of affirmation and denial. What is to be denied? Jesus said, "If any man would come after me, let him deny himself, and take up his cross daily and follow me." "Let him deny himself." What shall he deny himself? Some pleasure? This is how we have understood it. There are those who think that they are denying themselves by refraining from special foods on one day in the week; there are others who think that they deny themselves by going to church; perhaps they want to be at a tea-party or at a horse-race; nevertheless, they go to church looking the other way, with tears in their eyes over it. They have done it so faithfully! But what Jesus said was, "let a man deny *himself*." That which man has thought to be himself is

not his true self. It is but his personality, the sum of his experiences. This is the self that has to be denied. We have to get control of ourselves; how are we to do it? The answer is, that we are to deny ourselves. We are to deny that which we have heretofore considered to be ourselves, that is, we are to deny that our personality, the sum of our experiences, constitutes the self. We are also to deny belief in all sorts of outside influences having power over us; that objects, circumstances, and people can make us either happy or miserable. Here, for instance, is some one whom we like, and we are happy; here is one whom we do not like, and we are miserable. It is a see-sawing all the time. We have to deny that all this has any power over us; all our experiences in the world on that basis have been false, built up from the premise that our origin was Adam, and that from him we inherited original sin.

Now we must turn round and act from the other standpoint.

Why not say that we have inherited Original Holiness, and thus deny the influence that before led us astray? All this fabric of consciousness, that has been built up by the race and by ourselves, and is recorded in the soul, has to be

denied, together with all temptation to live the old life as we have lived it hitherto.

Let the mind affirm and hold fast to an idea which it perceives to be right—right, not as between man and man, but as to Principle—with every intention of enlisting the feeling on the side of that idea; and let it declare to the feeling-nature, “You have no power over me to allure me into these thoughts which are pressing on me; I am spirit and not matter, good and not evil, for God made me, and what God made is good; even though the race has been allured by you, or I have been allured by you in the past, I will not bow down to you nor serve you, thoughts of my heart; I will have no more to do with you!” Such a denial tends to destroy the power that the mind has heretofore looked upon as inherent in the habits of the past.

As this lecture is upon the healing of disease, I will remark that this law may be applied to that end without reference to character at all, but that the real gist of this teaching is that man shall deal with character, and cleanse it of all that ultimates in disease.

We have all sorts of superstitions, and we have seen that according to our belief, so it is to us; whether the facts believed in are true or not

makes no difference; it is to us as we think.

Although all Knowledge and all Power is latent to our organization, to be called into consciousness for our use, yet we have been taught by experience, living teachers, and books, that we are enslaved by the elements.

Though we originally took the elements and made body out of them, yet they, the every elements we are using every day in our bodies, are supposed to have power over us. It is, as we know, a very common belief that a little variation in the temperature of the air will not only make us feel cold, but will give us what we call a cold.

Do we not see how in the case of one believing this, the subjective mind is bound to work out a cold? There is no way out of it so long as we are hypnotized by such beliefs. Our real hope, after denying these mistaken beliefs, is in knowledge of the Truth.

We know that Life is First, that the Subjective is the Cause of the objective—because Life Itself, speaking of Life in its primary sense, is Omnipotent—and we also know that the conscious mind has access to Omnipotence, by virtue of its direct connection through the subjective mind.

Here are we, in touch with All Power, All Knowledge, shying at a draught of air! It is absurd! But, you say, this has been our experience. Why, what else could you have experienced? You *believed* it.

Now there are two kinds of belief; we may believe in our heads and we may believe in our hearts, which is to feel; or we may combine the two. If we believe that the air will give us a cold, and circumstances come about that subject us to a draught, we can see how the sympathetic system will work out that feeling for us. That is its function. Though the belief lying in the under-consciousness might not be functioned, were we at the time in an optimistic state of feeling, it certainly would be, were we in a state of depression.

If we put a man under hypnotism, and tell him he has taken a terrible cold and looks very ill, he will begin to sneeze, will show all the disgusting symptoms of a cold, and will become very ill. His subjective intelligence has accepted that statement, and deductively, through the sympathetic system, it has been worked out. Why? Because the reason and judgment are inhibited, leaving the feeling-nature all unprotected, subject to suggestion. If we suggest to

our subject that we are putting a needle through his cheek, he will scream with pain, but we have done nothing. Again, we put a needle through his cheek, telling him that it will not hurt, and he does not feel it. Thus we see that it is to us as we believe.

But, you say, I did not believe the air would give me cold; I did not know the window was open, I never thought about it. Where then, do you think, is all the great race-experience, brought down from the ages? Your whole subconscious feeling-nature is impregnated with it, and it is now a part of your own individual experience.

Remember, the faculties of the subjective mind interpret and record all mental experiences in terms of feeling. So long as we believe in the air giving cold, it is like our praying to it to do so; or it is like a standing order to it, to work out a cold whenever external conditions suggest. We may not think it in our conscious minds; we may be asleep in bed, and know nothing about it; but that is a state in which we function elementary experiences of the past, until true experiences have established one where the standing orders are in consonance with our real dominion. People say, "I did not think I

should take cold," regarding the "I" as if perched in the brain. While, however, we were asleep and could not defend ourselves with a sound word, the soul went to work as usual, and functioned race-beliefs.

We must remember that the soul of man is the feeling of man, and feeling is made up of the consensus of the race-experience. Feeling is the power or weakness of the man. You may lose the four other senses, and still live, but if you lose feeling, all is gone. What we usually call feeling is only a department of feeling; the mind is so enmeshed in the enthralling experiences of the upper consciousness, that we do not realize that feeling exists apart from it. Feeling is the secondary motive power of the work done in the body. It is also the primary—Principle being Original Feeling.

When we realize that it is to us according to our belief, and that belief need not exist in the brain or self-consciousness alone, but is a much more active factor in the heart, or sub-consciousness, then we have made the first step; but it takes a much greater effort to deny the beliefs of the heart, than of the brain.

For instance, I have had people come saying that they do not believe in the healing, who yet

are healed in a single treatment; and others saying, "I know you can help me, you have cured such an one"; yet with these I often have a difficult time, and sometimes fail altogether, their hearts being full of disbelief. Sometimes there is harmony between the sub-conscious and the conscious receptivity or belief; then healing is quick; but even should there be no natural receptivity, if one has the faithfulness to come over and over again with persistent desire, the consciousness will become enlightened, and character as well as body be cleansed. In the unconsciousness there is sometimes not enough belief in, nor sympathy with, this higher healing, to effect a cure; there is next to nothing to call out; it has to grow.

I am often asked why I do not give cases of healing in my lectures now-a-days, and my invariable answer is that I forget to do so, for the reason that it is the smallest part of the benefit that people receive, and cases which are really wonderful pass from my mind the moment they are done. I scarcely ever mention them, even in private. I think it better to relate these cases of demonstration privately to those who specially desire information on these concrete lines; and I should be glad to introduce any who prefer the

living witness, to a number of those who have experienced wonderful healing, some of functional, others of organic disease.

You have all perceived that I am teaching a science; that I am unmistakably formulating a principle, not merely a principle, but the Science Principle of man, and of the universe. You may be sure that there are plenty of cases evidencing its action, for was there ever a principle discovered that would not work? How much more, then, this, the Fundamental Substance, embracing all the modes that we have denominated principles—whether found active in man's organism, or in that of the universe, or whether put into active use by man himself!

The time to use denial and affirmation most effectually is at the moment of temptation, whether the temptation be to take cold or to get angry. Oftentimes the one involves the other. If the temptation is to anger, say silently, "No, I am not an animal, and will not settle my difficulties in this way; I will not bow down to and serve this savage instinct; my protection and power is the Knowledge of the Infinite Good, and on this I will stand."

Or, at the moment that you begin to sneeze and cough, rouse yourself and become very

positive. All this is just on the mind-cure plane. It is bringing the law to bear on your consciousness. It is only the first stage, but we cannot escape the law, and must be faithful to the alphabet of healing as to the alphabet of learning. Sometimes a few successes in preventing or healing such a thing as a cold, make one immune for years. I used to be glad of opportunities of putting my foot down on these things. I used to make them, when they did not come fast enough; I wanted to prove what the law of affirmation and denial would do. There was a time when I was so liable to take cold, that I did so if I went out on to my doorstep in my slippers on a June evening. When I knew of this teaching, I took pains to stop all that nonsense, and did so.

On one occasion, when I was fighting this battle with myself, I happened to get my feet very wet on a March day in Chicago in my unfinished house. I sat down on the spot in the cold, and talked to my feet for three hours. I told them what I expected of them, and it was a perfectly successful plan; I did not take cold. You can talk to your feet or to any other part of yourself as earnestly as to some one else, and if it is done with vigor in the

early days of one's career, much may be accomplished.

Swing your arms, or stamp; clench your fists, jump; do anything to arouse a feeling of acute conviction, and to cause contrary vibrations in the consciousness. By awakening the organization to proper action, you will have been saved for the time. There are higher ways, but just now we are dealing with the law of affirmation and denial, which is especially adapted to beginners, or to those who are not at the moment able to rise to the more spiritual practice.

After the denial is the time to make the affirmation. What are we? Essentially, we are the children of God; thus we are spiritual, not material; in substance we are Wisdom, Goodness, Love, and all that God is. God is our resource, from whom we can draw at every turn; God is our Health, God is our Life, God is our Peace; therefore, we need have no more of these contradictions. We have the Principle of the whole universe with us, and we will stand on that, rather than on weakness and failure; stand up strong on it, rather than on human hypotheses or experiences. We must rise to a state of divine virility, of conviction of this Truth.

The condition of sickness is just as much the result of mental action in the under-consciousness, as any obtaining constructive condition, only it is based on experience which bears no likeness to Principle, which is not loyal to God, but is loyal only to failure, having therefore no spiritual correspondence, nor any existence, except as human experience. When we have to deal with it, let us call on the great Principle by which we were brought forth, and are maintained; thus we may demand that this thing depart from us, and it will do so.

Remember, denial is most useful in the acute stage when things first come to us; it helps us to ally ourselves with the normal; if we are sensitive, however, continued denial may be disturbing in its nature; we must discriminate; it is possible in some states to deny in a way that will make the evil more real to us; therefore, when the true ego is once roused, we should not continue to deny. Then is the time for a great, splendid, strenuous, affirmation; we shall thus convince ourselves of Rightness, and that which seems wrong will pass away.

Disease, no matter by what name we call it, is always a disease of consciousness before it appears in the physical realm.

There are normal ideas, which, working with the great Subjective idea of the universe, result in a condition of health; and there are abnormal ideas, which, being functioned equally by Principle, produce disorder and disease; for we cannot work without Principle even when we work from wrong premises.

X.

OUR subject to-day is the healing of the hereditary soul-consciousness, as well as that which has been evolved out of personal experiences.

If we reflect that this planet was once fire, intense heat, and that in the fire lay the potentiality for the earth to appear, we shall see that all the elements that are known to-day must have been latent in that fire. Now, besides that which is cognizable by the senses, there is in the universe a Substance which cannot be described in terms of space or sense at all; there is this Principle of Omniscience, of which we have constantly spoken, out of which directly mental things are born. This Principle was just as much with the fire then as it is with us now. So that the two states of consciousness—that

state which we call sense and matter, and that which we call mind and emotion—were both latent in the beginning. There never was any fire without Spirit, never any heat without Spirit, never the least objective sign, without there being at the back of it All-Consciousness, Original Consciousness, which we have been calling the Principle of Omniscience.

Everything has come down to us through the fire. Man is plucked right out of the cauldron of fire. This great Intelligence-Substance containing the fire, containing the earth, brought forth, when the right time came, the great animals: and as everything else came out of the ground, man also came out of the ground. Until the atmosphere was made ready, plants and animals did not appear, and until the atmosphere, mental and physical, was perfectly prepared for the purpose, man did not appear. He, as a sensuous being, came out of the ground clothed upon with the elements of the earth, of which his body is made. We may imagine that his original coming was just like that of any of the lower orders of life, and that, growing century after century, he finally arrived at the stage when he became self-conscious man, and man became woman also: for from the existence of

certain rudimentary organs found in the body, it seems evident that man was originally double-sexed and self-perpetuating, but that as he evolved, the higher form of generation and objectification occurred, and what had appeared at first as one became two.

Principle, as we know, is Subjective; the mind is subjective and in connection with It. There is no sense-mind; every transaction appearing in sense is really mentally conducted. The presence of man in the electric fire, in the molten stuff, in the cooling elements, his coming up ultimately out of the ground, and his ensuing objective life—all this, let us remember, is but a pantomime-presentation of the mental generation of man in the Substance of his Creator. In reality, during all this progress, he is clothing himself with the pure Substance of the Almighty, and what appears to be but dust of the ground belongs to the expression-realm of Principle. During all the mistakes that man appears to make, the spiritual birth only delays its coming; in themselves they count for nothing.

While this great planet was forming, man was waiting to be expressed, and when he was finally brought forth, he comprised the con-

sciousness of the planet in his own consciousness; so that he has to-day, even at this remote time, nothing less than the consciousness of the earth dating back to the fire. His under-consciousness is composed of the earth consciousness—of the experience of the earth back to the fire—and what he sees through his senses, is that which exists in his own under-consciousness. Thus everything that we now see around us, as we look out, is a picture of our own knowing and feeling-nature in terms of object. Just so, on the Principle or Intelligence side of things, we are learning to picture the Original Consciousness by which all objective phenomena have come.

As we have within us the earth-consciousness, in the sense of what we call inanimate life, so every animal comes of the same mass of consciousness as that from which we have been drawn forth, but we are given a mental organization by which we may look back on our Original Source, the one Substance, of which we have spoken so often; and looking back on the history of the nations and of the planet, and reasoning about it, we may find our way out of the dominion of the elements, because we are destined to be above them consciously, as we were subjectively in the fire.

So, since the animals are all sense-objects and have been pulled out of the same stuff as we were, we, being the highest product, have them all in our under-consciousness now. When man can look at these same sense-objects purely with the mind, free from the sophistries of sense, I do not know whether he will see flowers and animals, or not; I do not know what he will see, but certain it is, that he will see them as they are in their reality, as Words of God. When our minds are functioning directly from the mental Substance, we are bringing forth out of It, into concrete form, self-conscious Man, as conceived of in the first chapter of Genesis.

We have had a vast deal of experience in coming up from the ground and in clothing ourselves therewith, since first we were drawn up out of it. We have been able to supply ourselves ever since by taking anew from the ground; by eating vegetables and animals to make good the bodily waste. These experiences are not the man, but they are the man's experience. There is another side of our nature which must also be catered for—a mental, a knowledge-organization, waiting to be supplied with Original Knowledge. Herein is man superior to all other forms of creation.

In our treatment of the idea of heredity, we have to take down this faulty fabric of consciousness, and build up one that is made, not merely of elemental and sensuous experience, but of experience of Truth, of Principle. We have hitherto been working on the hypothesis that we were born out of the race, an endless chain of race; and although we have talked very glibly about being children of God, we have behaved as though we were children of the race. Now this whole hypothesis is wrong.

We have heard it said of old that the sins of the fathers shall be visited on the children. Whether we have taken this as authoritative or no, we have behaved as if it were a true statement of man's heredity. Many have believed that we, as human beings, have originated in one another, and all have behaved as if this were the case; and when we look about us, from the appearance of things, this would seem to be true. But Jesus said, "Judge not according to appearance, but judge righteous judgment," because, in human judgment, the factor of the senses, which are delusive in their nature, has to be reckoned with.

A child sometimes develops rheumatism so early in life, that it is evidently of an hereditary

type, for he had not time to manufacture it for himself. This rheumatism, like all disease, could only have come out of a false consciousness, one that had no ground in Truth, no significance beyond the objective, no spiritual Cause as its Parent stuff. We have been wonderfully faithful through the ages in carrying out the race-mistakes. Now suppose we call a halt and take a new premise, and realize that we are not bound to accept all our legacies, and that we may refuse to accept this heredity of "sin." We are not obliged to accept an *earthly* inheritance, if we do not want it; we are at liberty to shake it off and leave it; neither need we accept our heritage of the race-nonsense. But it takes time to shake that off. Suppose we say, "I have been making a mistake all my life; now I wake up to the Truth that God is my Father, that I am a child of Knowledge, of Goodness, of Holiness, of Life Itself, and that I have inherited from this wonderful Father of mine all that He is; I did not know this before, I believed what is said in the Decalogue because it seemed so true, but now I see that this was a statement according to appearance, and that my true heredity could not be better. I will rise up with an open countenance, with joy in my face, and I will

begin a new life from this standpoint."

We think ordinarily, in our old state of mind, "I do this thing"—the personal "I"—whereas this "I" has no power of itself; but suppose that this "I" could for a moment become perfectly still, perfectly relaxed and receptive, knowing that it had no power of its own, and that it need not exert itself at all, but had only to let go and allow the great Power to surge through it and do the work, how the chains of the past would drop away!

God is the Original Principle of Health, out of which the conditional health has come; therefore, we inherit Original Health, but until we know of our inheritance, we cannot act upon it, it will remain a blank to us.

The heredity of feeling, both sensation and emotion, has been passed on to us; we have had our fill. I have known people attribute their faults of character to their heredity. I once knew a clever, good-hearted lawyer who perpetually got up at prayer-meetings and confessed to having a temper; once he knocked a man downstairs; he was very sorry about it, but he "could not help it." Because his father had a temper just like his, the man considered he was helpless; he inherited it, and the world

ought to forgive him for his foolishness. He really bemoaned himself before the people because he had done this thing; but he was helpless, he had it from his father! Now anger is just as much a disease as is cholera, only it is potential disease, not yet having its concrete form. It is stored up for the present; it will take some form at last; in the meantime it will at least appear in the expression of the face.

Could we but get the clear idea of our origin in God, and that this inheritance which has been foisted upon us by mere race-experience, is only a bogus one, having no grounds in Truth at all, can we not see how quickly these diseases, which we call hereditary, would pass—how eyes that had become dim would shine with the light of God in them? Life is really worth living when we feel we can touch Infinite Life in practice; and a part of the practice is to learn to deny ourselves, not some cherished thing, harmless though it be, but some habit of thought that seems a part of ourselves, some emotion that is not of the Father, and that cannot show any ground for being at all. Let the personal man deny himself thoughts of anger and criticism, and lay hold of the great Cause of all that IS! If we are to enter into Life, the mind must

not be caught by objects, which we may enjoy as much without being caught. We should enjoy as masters, not as slaves. For what avail these objects which give us so much satisfaction for the moment? While we are straining after them we die.

All errors of the past must go, but only to give place to something else; for if everything in the soul which was not born of Truth were to be swept away this instant, we should not have enough consciousness left to keep us alive.

Very early in His life Jesus began to separate Himself from His mother. Mothers do not like this very much, but they have not criticised the boy Jesus for doing so. On the occasion of His tarrying in the temple to hear the doctors and ask them questions, He allowed His mother to go a two days' journey and never told her, but left her to find it out for herself. Poor mother! Two days' search; four days' journey; the mother's anxiety! It would have been so easy for Jesus to say, "I am going to stay and talk with the doctors"; but no, He was wise enough to know that Wisdom was sufficient to take care of her, and that both Mary and He must live the doctrine afterwards enunciated by Him, that a man must leave his father and his

mother. He had a higher destiny than to remain tied to her. "How is it that ye sought me? wist ye not that I must be about my Father's business?" What He did then probably saved His mother many a pang in after years. We see how completely He disallowed the old idea of attachment. Of course, we must teach children when they do not know enough to teach themselves; occasionally, however, we find one wiser than we are, and then we ought to let him live by that Wisdom, without intruding our own ideas upon him. We must trust the Life of the child, which is the same as our Life, and is worthy of trust, thus saving ourselves much needless anxiety. I am speaking like this to show you that it is necessary to begin life from a new standpoint, and not to make so much of our ties of consanguinity and affinity, until we get our bearings on the other side, until we are able to keep our divine consciousness intact, and begin to realize our new birth.

This incident appears to be an early demonstration of what Jesus enunciated in His later teaching; which is as it should be, first the living, then the teaching. "He that loveth father or mother more than me, is not worthy of me." That is, whoso diverts his powers to

personality is not worthy of me: and in another place, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." That is what He did, He forsook them all. Again, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." So it means that whosoever detaches himself from these things now, shall not be the poorer, but shall be richer than ever. There are those who think that, if we are good, we cannot expect to get rich in this life, that we must lie and cheat to do that. This was not the doctrine of Jesus, who said that we should get an hundred-fold more, and mentioned the very things that should be repaid. Can we not realize that living in accordance with this teaching is bringing about the "world to come"—Eternal Life?

The more a man knows of Truth, the more he is in touch with the chemistry of the universe, and can get what he will. That is why we are not allowed to lay hold of the tree of life in our

ignorant state, lest we simply perpetuate this groaning, sickly, miserable existence, which is not worth perpetuating.

Jesus was teaching the metaphysics of living; we must not think that we need take this teaching literally, and that to carry out His precepts we must necessarily leave father and mother spatially; that is not what He meant, for, wherever we go, we take our consciousness with us. It may or may not be necessary or wise for us to go away for a time, in order to get our bearings, and escape from the hold that our surroundings have on our feeling-nature; but what He really meant was, that we must train our minds to stand alone with God. This means that right in the midst of those related to us by the closest ties, we must keep our minds fixed on the Truth within, and deal with our environment with the mind thus stayed.

In line with this, we have the parable about a supper to which certain guests were bidden, who one and all made excuses. The supper represents the call to know God; the guests, those who doubtless had the intellectual perception of a great Truth, but were too busy with affairs, one with his land, another with his cattle, to come. A third, appealing on higher grounds,

said, "I have married a wife, and therefore I cannot come"; surely I may be excused, and so the great opportunity passed him by also. On another occasion, when the call came to one, he appealed on the negative side, and said, "Suffer me first to go and bury my father." But the answer was, "Let the dead bury their dead." How absolutely inhuman not to bury the dead! but those who are burying the dead, if they do not learn Truth before they die, are as dead as those they bury; the day of their death is written in their very organization; it has not come to pass, but their consciousness is devoured already. Let those people who have not the word of Truth attend to such obsequies, but let those who have the call, come.

Jesus said, "Call no man your father upon the earth, for one is your father which is in heaven," you have your Principle first of all, before any human ancestor. Again He said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." We have to leave all these things till we can come back to them with wisdom and control. In the same way, in order that the mind may keep its tryst with the Most High, it is often necessary to get away for the moment from the bondage and enthrallment

of those who are sick and sorrowful, or even those who draw on our emotions in a loving way. Then, having confirmed ourselves in the practice of consciously living in the Great Spirit, we can come back to the world with a shining face, and be constructively helpful to those whom we may have had to leave for a while, when the stress was too great, the trial too hard. "If the blind lead the blind, both shall fall into the ditch." Just as in healing ourselves, we have to deny the personal self and its experiences, as being the seat of Power, so in others we are to realize all Power as being with God, thus bringing the positive feeling to supplant the negative condition.

There are people who are perpetually functioning the sorrows of others; they have no sorrows of their own, and all would be well with them if others did not constantly show pictures of misery to them. It may be that a great friend is in trouble, and we ourselves, through long habit of sympathizing, have already come to our limit in sympathy with suffering. If we exceed this limit, we shall be in worse condition than our friend. It is better to hold constructive thoughts, recognizing that God appears, from the standpoint of sense, to let people suffer, as part of

their evolution. Why then should we not leave the suffering, which is part of the breaking down of the material nature, and put all our feeling into realizing the Good, the Truth as It is in Being, for our friend, thus bringing our sympathies into line with the spiritual birth, which only takes place during the disillusionment of the material consciousness?

Sympathy with sorrow and suffering is good, and makes life tolerable, while we are in an ignorant state, and unable to apply ourselves to the bringing forth of the divine consciousness, but when we learn that weak sympathy, even though it assuage for the moment, tends to perpetuate in the temperament the habit of suffering—since sympathy acts like morphia, for a grain of which one pays an ounce of character—then we shall see that it is better to have the courage to turn the mind away from the suffering, to rise to a higher plane, and thus to heal, rather than to palliate. Sometimes the only way not to tumble into the same mire, is to steel our hearts. People must suffer for their ignorance; it is a warning of erroneous beliefs. If we can do anything to help them, let us do it, but we must not go down into the slums of sorrow and suffering ourselves; we must remain in our

Kingdom; this will translate the divine nature, the Knowledge-nature, into terms of feeling. When true ideas are functioned by the mind, true feelings must follow; this enables us to help those who are in trouble. Every day of life the general happiness is being added to, or taken from, in one way or another.

The very best people, those who most want to know God, but think only to find Him by "crossing the river," are those who often suffer most. Why is this? One of the best men I ever knew was much troubled with back-ache. Deep sympathy with misery is enough to make anyone's back ache. There is a great centre of the sympathetic system—the system of the emotional nature—in the small of the back. If we entertain depressing emotions too readily and too long, this centre will give warning, the simplest form of which is back-ache.

Sympathy, without recognition of the Healing Principle within the sufferer, will tend to produce the same conditions in the sympathizer. The consciousness of some of these most excellent people is very sensitive; they believe so firmly in sin, and are so troubled over their own sin and that of others, that judgment and execution seem to have taken place in their consciousness;

so they lie on a bed of sickness, because of their sensitiveness to wrong. It does not occur to them that this is the result of ignorance, but they believe it to be something visited upon them by God. We often hear that sickness has come to people because it is the Lord's will. If the principle of mathematics could send word that two and two are five, then God could send sickness. It is impossible to get out of a substance that which is not in it. It is impossible that God could afflict people; it is our ignorance. Ignorance is not positive, nor of God, it is negative, and of ourselves. We must learn to realize that there is no Truth in all these negative conditions, and then we shall be able to help others. We know that conscious emotion, expressed in laughter or tears, is catching; subconscious emotion is catching also, as catching in the silence as in the sound. Mere feeling communicates itself. When emotion runs high in a crowd, no word need be said; everybody catches it. Feeling is the means by which we communicate with God: it is the medium that is given to us for this purpose. Thoughts awaken feeling; again, feeling awakens thoughts.

The consciousness of clean origin, clean descent from the Most High—this it is that

heals. We know that there are people in whose presence we feel restful, uplifted, though perhaps not a word is said: their consciousness is in a state which appeals to ours. It may be only mundane, but it affects us. How much more will the consciousness of one whose mind is fixed on the Most High, who realizes his descent from the Most High, and that he can now draw upon his Father for Life, Health, Peace and Wisdom—communicate itself to one who is in trouble!

XI.

OUR subject to-day is the soul-Substance.

By the soul, as has been said, we mean the psyche or natural man. All animals have a soul-organization for the purpose of self-consciousness, with this difference, that the animal has, so far as we know, no intellectual connection with its Maker. One can even speak just as properly of the soul of a natural object. The natural man is really nothing apart from God, though in our use of the word psyche, we imply the idea that man came forth by himself as a product of man alone.

We now come to the soul-Substance. This

latter word, meaning that which stands under, unqualified by any material idea, refers to the under-lying Creator, the First of all things. The Greek term for the Divine Consciousness is *pneuma*, air, breath: the translation of this word in our language is *spirit*—a word meaning, as we have seen, exactly the same thing—from the Latin *spiritus*, breath. Now the spirit of man, the *pneuma*, is that which connects him with his Creator, and is his potentiality for knowing God. In fact, to have developed the spirit of man, as the soul is now developed, would mean that the man had become acquainted with his Creator, and had experienced the Original Creative Consciousness, just as he has experienced the consciousness of the personal world. In other words, he who has realized God as Omnipotence, as Goodness, has experienced, through the meek and lowly channels of his own organism, the God-Substance in terms of emotion and sensation. He thus not only knows God in mind, but in heart; and that consciousness of God within him as Spirit, Omniscience, the Great First of all things, that consciousness in its degree, is spiritual. To be born of God into the Knowledge of Principle, as vividly as we have been born into sensuous knowledge, would be

to be born of the Spirit. The spirit of man at present, is the potentiality of man. To himself, he has so far practically existed only in soul-life—in the race-experience, in his own experience, and in the personality of things. To exist in God, in the same way, would be to exist self-consciously in the mental realm—that realm wherein things lie unborn, and still lie when they have been born into the objective state.

There is one great under-lying Substance, one Spirit in the universe, the Spirit of God; that one Spirit is the Substance of each of us. The Spirit of God, Knowledge, Wisdom, Health, Goodness, Eternal Life, belongs just as much to each living soul as does the principle of numbers. We know the Almighty as numbers, and in all the ways of the principle of proportion that belong to the realm of objective life: it is just as much our divine birthright, indeed more so, to know God as He is related to our inner consciousness, which would mean the transmuting thereby of the personal, carnal consciousness into God-consciousness, the same being duplicated in the elements—as they are perceived in the pure mental realm of Being. The natural body shall become a spiritual body. There is one Being in the universe. Man has a Being-organization

within him, which stands under him, supplying him with all he needs. We each have access to the one Spirit. By making use of the Being of God—Principle, and forming the personality out of and by It, as it is now formed out of and by cognitions in the personal realm, our personality will become established in God, in the Spirit of God; we shall come to know that we are the children of God, and be born into the knowledge of Truth. Our true inheritance is Original Consciousness. The mind is capable of making use of Being within, in such a way as to function divine consciousness, just as now it functions human consciousness; we only need to change our fundamental premise from object to Subject, from race to God. The Spirit of man comes into consciousness through the same organization—the subjective mind—as does the soul of man. In the case of the soul, the mind is functioning from the premises of sensuous life, as though the things we sense existed of themselves apart from God. Spiritual consciousness is formed by the mind functioning from the subjective stand-point of Principle, bringing forth into the personal consciousness—feeling and sensation—as It is in Original Consciousness, Principle. The organization is not

changed, but the starting point of action is changed from the carnal to the Spiritual.

In current psychology it is commonly reckoned that there are nine faculties of the mind, but, as before mentioned, I see only eight. Consciousness I consider to be the experience-matrix in which the faculties play, and the stuff out of which ideas are made by them into feeling—emotion and sensation.

By these faculties, the mind, when turned away from the outside, is capable of perceiving Truth. It appears to us as though the universe were apart from us. We know that this is not true. Every thing which we see on the outside has its father within, its psyche in our own consciousness. But the senses make it appear as if it were outside.

By means of the cerebro-spinal system the faculties communicate, through the subjective mind, with our Source—Life. The conscious mind, as we have seen, is also attached to the senses, and communicates with the world of objects. It has five senses, sight, hearing, taste, smell, and feeling—the latter an indispensable one to life—avenues which have been made for the soul-man to look through and see consciousness made visible and objective.

The conscious mind functions from outside, and, getting from the universe vibrations of things that are happening, receives and converts them into terms of feeling, which is stored up and becomes part of the consciousness of the soul-man.

These faculties constitute what I call the mill of the mind, which deals with ideas, and converts them into terms of emotion and sensation. It is constantly in action in one department or another, in the sub-consciousness or the self-consciousness, or both, most of the faculties having action in both realms. I am endeavoring to make it very clear to your minds that this mill of the mind constitutes an organization for the purpose of abstracting ideas from the Spirit, the great Creator of the universe, and that the subjective side of that organization is constantly working day and night, for the purposes of maintenance. The Divine nature is grounded in the Substance God, and the faculties involuntarily and constructively play backwards and forwards between the human and the Original Consciousness. Reason, judgment, and will, as we know them, are faculties that work in the objective realm. The faculty of reason has the power of functioning by four

different modes in objective life: analysis, synthesis, induction and deduction.

As we have seen, in subjective life, the faculty of reason only functions from one starting point, that is, deduction. It is well to remember, that while the conscious mind is active, there is work going on in the sub-conscious, of which realm we know nothing. The universal consciousness is the storehouse of everything that happens in this life, and it can easily enough be tapped by minds of a certain quality. Things happen which are perfectly inexplicable, except by the postulate that there is a realm of the mind of which we are only very vaguely and intermittently conscious.

The soul-Substance of man may be likened to the sensitive plate of a photographer. It receives impressions, and according to the nature of these impressions, a register is made, that which is registered constituting the mind-stuff. The difference between the spirit and the soul is that the spirit is a replica of the Substance, within which is contained all Knowledge, and which is also the sensitive plate upon which is recorded whatever man experiences; while the soul is the record of consciousness according to human conception, written on that plate. The individual

spirit of a man is the record of his experiences from the pure, subjective realm of Original Consciousness, written on the same sensitive plate of Its own Substance. It is amazing how the Great Silent Partner, who owns the whole organization absolutely, has even submitted His own Substance as a recording tablet of race-experience, has by His own Power and Wisdom done the original creating, continues the maintenance, furnishes the power, and imparts to man a certain amount of instinctive intelligence by which he may direct himself; and yet the active partner on the surface pays no heed whatsoever to the fact that all this wonderful work has been repeating itself in each human being ever since the race came into life, as if the Great Silent One were insistently inviting him to lay hold of his divine birthright, and LIVE.

Soul-feeling exists in man as a latency unknown to him. When vibrations come from the outside, they are sent up to the brain by the organs of sense, telegraphed thence to a ganglionic centre, an organ of the sub-conscious mind, and that which lies there as substance, feeling, is telegraphed back in terms of emotion or sensation, or both. So the race has continued to perceive objects as if they were the reality, yet

all the time that we are looking upon them as apart from ourselves, they have their real substance in the psychical realm within.

Underneath all this is the Great Subjective Entity, God. All the time that man is thinking himself apart from God, that he sprang from a ferment, God is with him as the Life of the psychical and physical life. Man is not evolved far enough from the kindergarten to realize the Truth; he is ignorant of the Great Life, and is imagining that all that lies in the soul is from the soul-stuff of the universe; while all the time this great Father of the universe is delivering Himself as life to the subjective man, and sustaining him by the same means as those by which the universe is sustained. The sub-conscious man is partially aware of this, but the self-conscious man is almost entirely oblivious. There are times when a man is in an exalted state and has some idea of God, when his consciousness seems to get right over Life Itself, when he has some inspiration of Truth, and begins to know something of his Principle, Life. "There is a spirit in man, and the breath of the Almighty giveth them understanding."

Man in the human state is experiencing transactions in the world of objects, of personality:

these are being registered on the "sensitive plate," and go to make up what he calls himself. The spirit of man has its potentiality in God-Substance, and is awaiting birth into his self-consciousness; when a man has grown up, and the mind receives knowledge from the Most High within, this knowledge, which to the man is the experiencing of God within, is continually registered on the "sensitive plate," in the same way as in soul-life the objective has been registered there. Thus the spirit of man is being born into self-consciousness, because the real Truth of Being is coming up into his brain. The child of God is being born, not all at once, but through the gradual experiencing of the great Truth of his Being. This may show itself as wisdom in affairs; wisdom, goodness of some sort, translated into terms of the world. It is like the way in which a man is born into consciousness of the personal life. He is not born completely when ushered into the world as a babe; he knows only that he is, and nothing more at first; little by little he gets acquainted with things about him; and he calls this knowledge!

Now we have not realized that this our present state of existence is the time and the place to

be born of the Spirit; we have supposed that it had to occur after death. This is not the teaching of Jesus or of Truth. The great Presence is with us now. We should realize the Truth now as vividly as we realize the mountains, trees, and valleys around us.

Man is to learn of the Knowledge-Life which is in him now. In our present state we build up an idea of man as he is in the personal life, and that is our starting-point; but if we are to speak of man as he is in Truth, our starting-point would have to be God, Knowledge, Wisdom. God is Original Consciousness, Original Feeling. When the faculties of the subjective mind work from the stand-point of the God-Life, instead of from that of the race-life, the objective faculties will catch the Spirit of God, man will begin to get a consciousness of God, and thus the natural man will become the spiritual man.

God is our inheritance now; this is something to act upon, in the same way in which we have acted upon the inferences drawn from the natural universe. We are not conscious of our likeness to the race until we are born. Our first birth, in the flesh, is independent of ourselves. We know nothing of it. But, as I said, we are not completely born when ushered into this world.

We have to grow and develop in the self-conscious life. We find that we are using God at every turn; now we are to grow into a self-consciousness of Him. God is Omniscience, and we can see how He is the Source of all fundamental knowledge that man obtains from time to time. Seeing this, we realize that we must ourselves co-operate in bringing about our own birth into a consciousness of Spirit, Cause, wherein all things lie before they are born, before they become effect. If God creates the tree or the flower, it IS, in the consciousness of God, before it appears as object. Anything that exists in the consciousness of God always WAS. That which is represented in terms of sense by a tree does exist in terms of mind in the Spiritual Cause of all things, which is Knowledge. So, when we get to know that latent realm which is our birthright, we shall not need to deal with objects from the existence standpoint, but shall go straight to where they are made. This is how a man gets a hundred-fold more in this life, as Jesus taught, when he finds the Kingdom of God. All that subsists, awaiting expression in the realm we call Spirit, IS, just as truly in its latency, as after it is brought forth. There is as much Health in man at this.

moment, even while he is sickening and dying, as ever was, or ever will be. The only difference is that man has not appropriated what is there.

As I cannot point out too often, man is not translated into the spiritual state by death. The spiritual state is one of knowing Truth. If a man is in a psychical state when he dies what may happen, no earth-born science can tell, but he is still in that psychical state, and the mere fact of dying is not likely to transform him into a spiritual state, since he is exhorted to know God now.

We are opening our eyes to-day to the fact that we are inherent in God, our Substance. Recognizing this, we are putting forth efforts to become acquainted with God the Father, the Great Power within, which we have inherited, and to make use of It to the honor of that Power. One of the aspects of this inheritance is Health. We all need Health. The fundamental world is full of It, but the mind must know It as Principle, for Health is something to be known, not to be barely experienced as a condition, which, without our knowledge of It, will change from day to day. To know God as Health is to have perpetual health. It used to be thought spiritual to be patient and long-

suffering; to lie down "under God's hand," and more or less whine, but at the same time to know that the suffering was "the will of God." That was spiritual! I once knew a woman who took to her bed under some disappointment which she looked upon as God's will; there she lay, year after year, with bed-clothes always clean and white, letting her mother wait upon her, receiving kind condolences and flowers, talking Scripture, and thinking all the time that God's hand was heavy; and I saw that woman got out of her bed in a trice, and sent about her business. Unconscious hypocrisy! Disappointment was the first thing, cowardly capitulation the second, last, the flattering assumption of the "Lord's will," "God's hand!"

We used to think it spiritual to attend funerals and to condole with people. We never heard of Jesus attending a funeral, except to raise the dead. He never tried to console people by exhorting them to bear their loss; He supplied it. I want to show the distinction between the true idea of spirituality and the one we have had. God is Knowledge, God is Spirit; and self-evidently, as God is Spirit, to be spiritual would be to know; not to blunder through the world, a candidate for accidents, sickness, and misery,

with no higher ambition than to bear them patiently!

We have seen the difference between the soul and spirit. The spirit is not yet born in man, and is only born in proportion as he acquires knowledge of the Father. To know God, Jesus said, is Eternal Life. I am convinced that we can arrive at knowing more and more about the Truth of God, because I find that I do, and that others do.

Now, in applying this knowledge to healing, do we not see that the man who is ill is hypnotized by his state of feeling? He thinks the particles of the body are ill, but it is the consciousness which is one with his body, that is ill. When the consciousness is ill, the body is bound to get ill too. Now once we admit that the affairs of soul and body are dealt with by means of the Intelligence-Principle, it is natural to see that we, having this Intelligence so near to us that in It "we live and more and have our Being," might well come into touch with It. We experience every day the effect of emotion upon bodily consciousness. If, when suffering from the emotion and sensation which we call illness, we are able to turn our minds from the consideration of the condition to the constructive

realm of the Principle within, thus setting the mind free to function from the within, what a wonderful change in feeling must quickly obtain! We find, as a fact, that we are indeed able to govern conditions intelligently after this manner.

XII.

THE whole universe is one great WORD; not the kind of word I am speaking now, but a perfect galaxy of words in objective hieroglyph.

The Substance of all we see is God—Omniscience, Knowledge; because nothing that is has come forth without idea. Every object says, "I am an idea, I come to signal to you who live in the senses; I have a meaning, just as a word has a meaning; if you want to get at this meaning, you must know Knowledge, out of which I came; Knowledge is at the bottom of me, and it is the idea belonging to Knowledge that I voice. I do not stand here apart from you; you have a realm of consciousness yet to open, which when opened will show me to you, and you will know what I mean. Meantime you can enjoy my beauty, or make use of me to feed your

body, but you have no idea yet what I really am."

Every object created is evidence that it is created by the Almighty. It has a beneficent idea at the back of it, and is not alone that which is imaged by a sensuous race, not yet come into the conscious knowledge of its Source. Thus, again we arrive at the idea that the whole universe, which we cognize outside, has a mental origin.

There is a realm not apart from man, where these things exist in the Substance, and the mind is the instrument by which man may know everything fundamentally.

If we could go to the roots of a rose-bush, before the bush had attained to any size, or borne any roses, and if we could interpret what is latent there, which will be expressed later on by many roses, we should realize that there is a point—in the sap—where the many roses are one. So too, behind that which we sense, there is a realm where everything, inclusive of man, is one. That realm is God the Father, to be known by the mind, and objectified by the senses, to be recognized and enjoyed.

As I have said, there is just one Substance in the universe, one Spirit—that is, God. In the realm of God, everything that is to be, IS eternally;

otherwise it could not exist here on the sense-plane. It is there to be manifested, and when we know God, we shall know All.

This is the inheritance with which each of us is endowed, which is back of every man; LIFE Itself, or, when expressed in warm personal terms, God.

When we come mentally to that realm where all things are before they are born or expressed, to that state where—if we speak of them at all—we speak of them as Cause, where they are before they come into the world of effect, we find that the effect is inherent in Cause before it is expressed. When it is expressed it becomes effect, but the Cause has not been diminished, and effect, even then, is not apart from its Cause. We have never looked upon God and man as being continuous Substance. When the man comes out of Substance, and becomes existence, he not only comes out of It, and evolves from It into a state of existence, but all the while remains in It.

Because something is latent in my mind at this moment, not voiced, would it exist any the more because I had voiced it, than when it lay in the realm of Cause?

There is just one First Cause, and that is the soul-Substance of every one. Each one builds his

conscious life and his sub-conscious life by means of, and over, this great Substance, Life.

When we leave the place where things lie in Cause, and come to the realm of creation, there appear to be many spirits, many men, millions. Has Cause gone because It is expressed? Does not the Substance and Essence of objects remain in the great Original Feeling at the back of these created things?

This appearance of many is where individuality comes in; man, latent in Cause, is God unexpressed; he is no less Cause, and no more man, when he is expressed, than when he is latent in Cause; except for the latency, there could be no man. That which IS can neither be increased nor diminished; the IS-ness can, however, be amplified to our understanding.

This is the Substance of man, the Substance of the soul. Each one has the whole Principle of Knowledge within him, and with this he may have his experiences. When his mind can lay hold of this Principle of Knowledge, and draw out from It great grists of Wisdom, which the mill of the mind can furnish to man, then he brings into his own self-consciousness the feeling and sensation of the Substance, God; and

as he does this, he forms his pneuma, and so he comes into his great inheritance.

In the realm of the great Pneuma, one distinguishing feature is that everybody can have the whole. This is far beyond the comprehension of the senses, where no such thing could occur; one person could not have the whole, and every one else have it equally, but in the mental realm it is possible. All is here for each of us. When we come into the Knowledge of this great Substance, and when the man makes use of It, as he now does of objects, he will become spiritual, and the spirit will be that of the God-consciousness. Man will then know how God, Knowledge, Wisdom, Health feels; and, knowing, will interpret It into terms of thought.

In the body we have an organization continually manifesting phenomena. Look into the body and you will see certain action going on in the different organs all the time. Now the body is continuously undergoing renewal, to make up for the daily loss in the action of its chemistry. It is supplied with food; but the man might be supplied with food abundantly, yet, except for the desire in him to eat, the body would begin to fail day by day. The substance of his eating then, is his desire to eat; and the

desire, together with the understanding of his Substance, would create something to eat even in the desert; for the whole universe will turn over to normal desire, coupled with understanding.

This process is taking place in the man every day; first desire, then eating, then the catalytic transformation of food, then the chemistry of assimilation, until finally it becomes flesh. All this is a process related to the outside world, which is a sign of what is taking place in the subjective world, in the world where things do not appear to the senses, but appear to the mind. If we observe the process of food being made into flesh, we shall get a pantomimic correspondence of what is taking place in the soul-life. Just as the body requires food for its sustenance, and requires it from that of which it is itself constructed, namely, the elements; so the soul, in its human state, so long as it knows no more, must have appropriate food to put through its mill of consciousness. Since man, to sense-cognition, as he stands in the universe, is a product of physical and psychical race-life, and since the race has lived with its mind polarized on the world of sense, as though this were all which there is to be had

now and here, it is natural that the soul should continue to desire, for its renewal, experience as regards the soul, and food as regards the body, out of that which is to be obtained from the realm of personality of people and of objects. The whole race is polarized in mind towards the things taking place on earth; the natural desire of the mind, therefore, is to get to know all that is going on in the world of objects and of personality: and he, who is only in the human state of existence, will be content with letting the mind be taken up with things objective, with intellectual pursuits, with going to theatres, or parties, dressing, or even talking nonsense.

Now if a man habitually takes wholesome diet of such kind, so that the consciousness within be fed on nothing worse than the normal human experience, all this is not destructive in its nature, but is innocent of anything except what is kind and good in its own harmless way. The soul will then show forth in the body-life healthful optimism; we shall find that such an one is rarely ill, and then generally only for a moment, when something has come over him to change his habit of health. This is harmless food, but there is food for the mind which is abnormal and destructive. How often do we

ruminate in some such fashion as this, "Twenty years of my life were spoilt by that miserable mistake I made," and so forth. All too frequently is the history of Rasselas enacted, who, as the story goes, had been unjustly imprisoned for twenty years in the darkness, and was said to have wept during the whole period of his incarceration; then, on being finally set free, he came forth into the sunlight, and wept for twenty years more, because he had lost the previous twenty years of his life through injustice. This is feeding on refuse. Let us learn to feed on what is pure and holy, wise and strong.

The belief of the human being is that he lives by bread; by bread we mean, of course, the elements of the physical universe; and unless he can get them regularly, he is in dire trouble, he is weak and ill. He believes that he must have fresh air, always fresh air; a certain degree of heat; that the outer world has a definite power over him, against which he is helpless: that he is a poor little thing, walking around in this infinite space, which is swarming with microbes and bacilli, so small that they are not discernible, yet which have the significance to him of elephants, of mammoths; he believes in

all these things, and whatever he believes in he is giving to the mill of his mind to deal with as food for his soul.

His cognition of objects stimulates ideas in his consciousness, but consciousness cannot be for ever sustained on a fiction, and will starve to death, unless there is something higher and greater to take its place. He may live with those ideas to sixty, eighty or even a hundred years, and then down he goes, because that is not true food for the mind. He is living on that which has been used up, done with; living on condition, not on the Substance, Life; therefore why should he not die? Jesus gave utterance to this, saying, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Now this is directly against the ideas of the material human being, who lives on the product of the ground. Jesus said, "not by bread *alone*." In our present state we do need bread too. We must not imagine that we can immediately say, "I will live only by every Word that proceeds out of the mouth of God." Because we have the perception of this possibility, it does not follow that we have arrived at the place where we can demonstrate it. Now what is meant

by the "Word that proceedeth out of the mouth of God?" It is a figure.

A word is an utterance; that utterance has a meaning. The meaning of things in God constitutes their spirit. The mind needs this spiritual consciousness in order to really live, because the normal food of the spirit of man is of its Substance, and the spiritual consciousness is eternal and has no death. The use of this food for the mind, together with the ordinary edibles for the body, is the way shown us by the Almighty, through Jesus, to continuous living. Jesus said, "I am come that they might have Life, and that they might have it more abundantly."

I am trying to show that the whole purpose of living is to enter into this living consciousness, not merely to perpetuate bodily existence. The race has taken the ground that the body must be kept alive, dealing with the body as body. Our aim must be to enter into that living consciousness which is worthy of perpetuation, that thus we be not subject to death. It is not the body that is alive; the body is a realm of our consciousness which we are to make use of wisely, in accordance with its province as a dependency of the higher realm of consciousness. It is the latter which is to be kept alive, and it will deal

with the body. When ideas cease, life ceases. The metaphysical organization of man, which is the intelligence-realm of man, is responsible for physical action. The metaphysical department is the real department of man. That the body may live, this metaphysical, real, mental department of man, belonging to his under-self, needs to be put in touch with the Substance out of which it is created. It is in touch with It at the present time, as far as body-building is concerned; but the only way in which it can put itself into conscious touch, so that this body-building shall be healthfully and lastingly maintained, is for the cranial brain to recognize its birthright, and also that it is dependent on the Almighty, both for its life, and for its knowledge.

When we abstract upon an idea that corresponds to Wisdom, Health, Life, the attention of the subjective mind is automatically directed to the Principle of its being, and begins to function consciousness from that source.

So these words of God, words of Spirit, of which Jesus spoke, are to us in truth, words of Life. Jesus had been talking high Truth, and He said, "the words that I speak unto you, they are spirit and they are life." Why? Because these words are grounded in Substance, and the

mind of man, when in touch with Substance-feeling, draws from the Most High.

Self-consciousness formed by daily commune with the Most High, is formed of the bread of Life. Jesus said, "I am the bread of life." He also said, "I am the way, the truth and the life." The Substance, Truth, is the bread of Life. I, in my divine birthright and consciousness, am in touch with divine Substance; I, the divine nature, subsist on the bread of Life. "I am the bread of Life; he that cometh to me shall never hunger." I am delivering to you the bread of Life. I AM is the bread of Life, I AM is God. "If any man eat of this bread, he shall live for ever." "Moses gave you not that bread." He told them this because they believed that the manna, a material bread, which their fathers had seen and eaten, was the bread from heaven. Jesus said, "I am the bread of life; your fathers did eat manna in the wilderness and are dead; this is the bread which cometh down from heaven, that a man may eat thereof and not die." The word "eat" here is a metaphor referring to the mind; eating spiritually means receiving into one's heart the consciousness—and feeling there the true spirit—of the Substance-words. Living thus from day to day, a man will not die.

We are sometimes told that Jesus was referring to "spiritual death," a contradiction of terms; spirit cannot die; there is no spiritual death. The only death we know is physical and psychical death. He was speaking in our own terms. Death means death; these people died. Jesus told us that we could live; and yet all through these centuries the race has been going down to the grave, until, perceiving that He spoke of salvation now, and of the whole man, some shall arise and begin to LIVE! This will be the new heaven and the new earth.

We have built up a psychical and bodily organization from appearances and from the ground. Now we are to build up a spiritual consciousness and a spiritual body, by means of experiences of the Spirit, and by knowing truly and living truly the God-Life. We have what is called a physical body, that is to say, there is an intelligence of a psychical kind that underlies our bodily existence. What is a spiritual body? It is one formed by the man leaving the psychical realm, and dwelling in the spiritual realm, where things are before they are ever voiced. There the man comes into contact with Knowledge, takes it, lives it, and voices it in wisdom in various ways. He now conducts his affairs in physical life with wisdom

that comes from its original Source. Such experience forms a spiritual body. Just as the psychical and physical body is formed by the experiences of the outside world—the assimilation of its ideas and elements—so the spiritual body is formed by the assimilation of spiritual ideas.

We saw that the sympathetic system has offices for digesting food and making it into flesh; and this same system maintains offices on the other side, for taking psychical food and making it into soul. Digestion is the physical parallel of the mental process of the understanding and assimilation of ideas. The thoughts we receive day by day are taken into that mental department which has to do with assimilation of ideas. Sometimes they are so vigorous that they work out very rapidly in old age, wrinkles, and grey hair. Sometimes, on the other hand, a pleasing emotion will make a person look ten years younger in an instant. Physical digestion depends upon psychical digestion. We do not usually employ the word digestion when speaking of the psychical life, but it is just as appropriate for the one as for the other. Ideas are taken in, sink into the consciousness, and have their influence on the physical commerce; they are

broken up, just as food is broken up, into fine pieces; so these particles of ideas are put through the mill of the mind, and digestion is accomplished. The psychical consciousness then works them out into bodily form; and if this mental food has been abnormal in character, we get violent trouble in the way of pains or misery. It may not stop there; it may work out into some organic misfortune, a tumor perhaps. What we receive into the mind without question is a very serious matter; it does not end there. There are, however, organs placed in the body for beneficent purposes, to minimize the effect of ideas of an untoward nature, thus giving us a chance of prolonging our existence and of overcoming our ignorance. Were it not for these inhibitory offices, we should run our race very quickly.

Jesus had many ways of uttering His Truth. For instance, He also spoke of there being within man "a well of water springing up into everlasting life."

Every man, every flower, every object in the universe has a meaning; and unless it has a meaning behind it that refers to the Most High, there is no IS-ness in it. Those conditions which are not in harmony with the Most High,

are the creations of a mind that has fed on husks—on false ideas which cannot be brought into any true form; which have no true Substance at the back of them to give them enduring quality. I might write a word, but if to you and to me it had no meaning, to us it would not be a word. Every object showing forth intelligence, order, and harmony, is a word meaning something in the realm of Knowledge. Once more I say, we must not be deceived by appearances, and think that people and natural objects are outside the mind; they all voice, all speak, all sing the fact, that the Almighty can be perceived within and enjoyed by the mind.

The psychical consciousness must pass away with the on-growth of the spiritual life, because it is built of objective experience, the true significance of which has not been comprehended. This is how it is in the regeneration, where there will be no death. I am speaking in ultimates now; there is much to be done first. While a man has the psychical organization which can do his bidding, he should so get into touch with his spiritual Substance, that gradually the psyche may become pneuma.

That which thou are thou dreamest not—so vast,
That lo! time present, time to be, time past,
Are but the sepals of thine opening soul,
Whose flower shall fill the Universe at last.

Thou ponderest of the moon, the stars, the sun,
Whence the winds gather, how the waters run,
But all too lightly deemest of thyself,
Which art a myriad miracles in one.

* * *

O My beloved, heir to Mine estate!
Come to Me swiftly, though the hour be late!
Those My five envoys, whom I sent to seek,
Have lured thee from Me, and alone I wait.

I wait to see thy feet with wisdom shod,
Disease and error banished at thy nod:
Sinless, self-dominant, adult, divine,
I wait to see thee walk the earth, a God.†

XIII.

WHAT is that which is first of all? What must be before anything appears? It is Life, it is Knowledge—Knowledge to be known. We see then that both Life and Knowledge are fundamental. From man's point of view, we must have life first, and then we must know that there is Knowledge to know. If we were to go back in race-experience to the imaginary

†"OUT OF THE SILENCE," by *James Rhoades*. (London: John Lane; New York: John Lane Company.)

point where the race began, we should see that there was a time when something existed in the form of protoplasm or ferment, terms which we have used to denote the beginning of the human being. Now if we look down through the years of experience, and transplant ourselves in imagination back to that particle of ferment which contained within it the soul of man with its thinking faculties in potentiality, and if we call this ferment the beginning of life, the inherency of this ferment would practically, to the human being, constitute the ultimate possibility of knowledge for him to know.

From this point of view we should deduce that man derived from this ferment everything which he had when he came into the world of self-consciousness; so that all the store of consciousness that he possessed would be traced back to this starting-point. Let us notice the first thing that *was* before the physical generation of any individual human being. The first thing was desire. Now there are two kinds of desire. There is the desire that one is conscious of, and the desire that is latent in the organization. Without this, active or latent, nothing could come forth. This, then, is the substance of the manifested human being—desire. So

that each individual is a product of desire, even though he may not have been wanted in the world, his advent even being considered a misfortune.

Desire is mental. If man is mental in his being, anything that can appeal to the mental, or to the feeling-nature, will appeal to him; and by that mentality the elements of his body will begin to be moved, as they were moved from day to day in the body of the child; but the first step in the process is desire. This desire moves man to bring about conditions through which its fulfilment may be accomplished, and thus takes place the inception of a human being. What was it that gave desire to the human being? If it be this protoplasm or ferment, then we should have to call that Life the Omnipotent, for in it would be contained all the power that could be realized. But those who apprehend something of the Truth, and those who in the past have experienced somewhat of the spiritual, have known, by faith at least, that we originated in God, the Eternal and Omnipotent Omniscience; and that, behind anything that could be seen or traced by the senses as a beginning, is something that cannot be seen, cannot be traced by the senses, but which stands for Life the Omni-

potent, for Life the Omniscient, for Life present and Life to come—Infinite Life.

We can see that man, originating in all this, is in possession at this moment of Infinite Life, Infinite Goodness, Infinite Intelligence, and Wisdom: that all this is latent in his consciousness, to be reached by the faculties of the mind, and brought forth into his self-consciousness; so when we ask the question, who gave the desire by which the human being originated? we must answer, Life the Omnipotent: because Life the Omnipotent, the Omniscient, in the perfectly intelligent fashion in which the human being is constructed and brought into a state of self-consciousness, has shown its Omnipotence, Its Omniscience. Man with his conscious mind cannot do such work as this. He has an Intelligence within him greater indeed than he knows, but he can perceive Its workings, and now he is getting ready to become more conscious of, to lay hold of, and to enjoy It. So when we ask what was fundamentally responsible for the bringing forth of the human being, we must reply, Life the Omnipotent, the Omniscient. Who attended, all the way through, the movements in consciousness and in the elements, which culminated in the formation of a perfect

body, with the perfect system of Intelligence, and the absolute Principle of Knowledge associated with it? Who attended this organization on its way from ferment to its culmination in a human being, starting out on his journey to know himself? Life the Omnipotent, Life the Omniscient. Who made everything ready? Whence the desire of the unborn child, yet unknowing, to be clothed upon with self-consciousness, causing it to appropriate the food which the mother had provided, and thus fashion for itself a body? Life the Omnipotent, the Omniscient. And when the child stands up in the objective world, having breathed the breath of life, the breath of self-conscious life, it is now the pulse of Life the Omnipotent that beats through it, and it is the work of Life the Omniscient that we behold. No human being can do such work! The conscious mind cannot do it. We can readily see that there is something associated with the conscious mind of man, that knows infinitely more than it does.

Who attends the child on his way up from having a mere ray of imagination or self-consciousness? Who attends him as his constant provider? That same One who was his provider before he knew that he was. That same One

attends him—Life the Omnipotent, the Omniscient. The great Principle of Knowledge becomes his servant! The great Principle of Wisdom becomes the servant of man, and gets everything ready for his self-consciousness.

We have seen that Life the Omnipotent is the starting point of all, that desire—the desire of the man and woman to express and bring forth—is only the secondary cause of the bringing into self-consciousness of each human being, who up to that moment was slumbering in God. Thus, we see that the secondary cause also is mental; it is of the heart. So that man is a mental being. He is put into possession of his body and the faculties of his mind, and now he starts off to make practical application of what has been provided for him to use during the years in which he is gaining knowledge. He sets out, not knowing himself, not knowing anything except that he is. Now in this state of ignorance—knowing nothing of the great mental Substance behind him, knowing nothing of the great providing care that has been exercised by his Original Father, God; knowing nothing of his connection with the Infinite Intelligence, his great Silent Partner—is it any wonder that, when he begins to make use of his organization himself, he gets into

trouble? Is it any wonder that he becomes ill and miserable? No, it has been shown by experience that man has not known enough to deal with himself wisely; that while Life the Omnipotent had been providing all along, and continuing to provide and maintain all the way up to manhood, he was unconscious of the Power behind him, of the Wisdom at his back.

Now if he realized his true Origin, what would be the most natural thing for him to do, when the organization got out of order? Would it not be to go straight to Life Itself, to Knowledge Itself, his own Original Father—his Father from far back, when he existed only in mental potentiality? There is his Father; there is his God; there too is the mental organization, that was started on the race-side through desire. It is all of God.

I want to bring to you the reality of the Presence of God: to show how it may be a practical reality to you and to me. I want you to realize clearly that God is not an abstraction, but that God is a Substance ever attending us, ever at the back of our organization, not unapproachable, nor to be crept to, whining, with depreciation of our true selves; but rather to be approached with head uncovered, and the happy feeling of

one who knows that he is in the presence of the best Friend he could ever have, Who has done everything for him, Who has brought him to where he is, and beside Whom there is none else.

The subject to-day is "Talking to Life." There appear to be two kinds of Life; there is the life we call mortal life, secondary; and there is the Life we call immortal Life, primary. Mortal life is not Life, but it stands for It. It tells that there is something greater than itself. That greater is the One Life, which translates Itself into the secondary terms. We are always talking to Life, but generally we talk to this secondary or soul-life of the human being, which comes and goes, manifests itself in the body, and vanishes. When we talk to that kind of life, we get only relative results; that kind of life is psychical life. The life of the body is the soul; the Life of the soul is God. If we only talk to soul-life or psychical life—for no matter what we are saying, even though it appertain only to the mundane, we are talking to Life—we are still making a register in the soul-consciousness. We are speaking from Life, and we are turning back our speech through terms of emotion into life again, into psychical and soul-life. In Life "we live and

move and have our being," so that, no matter what we are thinking, we are talking to Life, whether we are using good and true words, or idle words; but the latter bring no Life-response. We must hold up to Life such images as correspond to It, for they are drafts on Life that must always be honored. It is no use talking to Life in language that is not correspondent to Being. When we do this, we are only speaking to secondary life, and that of very short duration. What we must all learn to do is to talk to God, that is to Life Eternal, to That which we do not see, to That which we are in our being, and of Which we desire to become conscious.

We know something of the one Life-Principle of the universe, and something also of the faculties of the mind, those faculties that take hold of Life, just as the hands take hold of objects. We can perceive Life, but not through the senses; they do not function a true perception of Life; it is only by a purely mental conception of the immutable Substance behind the senses, at the back of the mind, that we may become self-conscious of Life. All the faculties can be used in taking hold of Life.

Life is the servant of all; the good servant, who never refuses to do our bidding when we are

in earnest: yet Life is the greatest of all, the bountiful One, the One who always gives and never receives; never looks for anything in return. It is absolutely unselfish. Life is complete in Itself; It knows nothing but what is of Its own Substance, in Its own image and likeness. Life, the Almighty One, meek and lowly, is behind all that we see, never forcing Itself into our consciousness, always immanent, awaiting our perception of It. It prepares and offers a bountiful table for us, but we must eat—must partake of these bounties through the faculties of the mind. We are one with the Infinite, we cannot get away from It, but we have yet to come into conscious touch with It. We cannot accomplish this by the senses—looking from the without inward, but we can know It by looking from within outward—playing on Life with our faculties, as we touch with our fingers the keys of a musical instrument. It is by means of Life that we think, that we speak; there is no lack of anything in us. Are we starving? Hungry for what we call life? Let us take and eat. Life is never away from us for a second of time; always to be known, but we must know; always to be relied upon, but we must rely; we must open the door and discover It for ourselves.

What gave us the highest and most beautiful emotion of love, or what we took for love, which we ever had? Life the Omnipotent. It was love, but only the sensuous correspondence of Love; this the Heart of it we have never known, and so we have much misused it. We found out that we had love, but we did not find out what Love IS. We had an emotion, a conception associated with the senses; it was a hint to us that there is something tremendous in our feeling within, which can touch Life Itself, and give us a sensation of Eternity.

When we take grounds opposed to Life, Life shows us that this is not Wisdom, by the feeling aroused in us. Otherwise we should never learn what Truth and Beauty are. Life is always giving us our warning.

Jesus taught us how to pray, and also how not to pray. His teaching was that we should talk directly to God, to the Father which is in secret. The Father which is in secret is Being Itself, which cannot appear to the senses; but this secret One can appear to the mind, can illuminate the mind, and flood it with Original Knowledge, Original Life.

I want to recall some of the utterances of Jesus regarding prayer. In the first place he

said, "When ye pray, be not as the hypocrites, for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men." Their idea was of course an objective God, so they prayed objective prayers. Their idea was of a personal being who could stand up before them in terms of existence, and talk to them—the Almighty of the universe! Being cannot change its place as Being, and become existence. No matter what forms of existence come forth from It, It will always remain Being. Then Jesus said, "use not vain repetition"—*vain* repetition; this does not mean that repetition with a purpose may not have its uses. We must not repeat a prayer, just because it has been written for us. We must mean it with all our hearts.

Prayer and fasting seem to go together in the teaching of Jesus. What is fasting? The popular conception of fasting is going without food as a discipline; but while fasting in the sense-realm, we should be feasting in the mental realm on spiritual food—the realization of our Divine Substance—hence we should not be of a sad countenance. We must realize that our strength comes from our Life-Principle. We take food to supply the waste of the body; we get our strength,

our knowledge, our life, from God. When we recognize this, we can forego twelve, or forty, or a hundred meals, even, without suffering, and there are those who have proved this; but to do so, we must live on spiritual food only; we must abstain mentally, as well as physically, from the food of the world, and this is the true fasting. Then we fast as masters, not as slaves.

Jesus went into the wilderness to settle this question once for all for Himself, and as an example to the world; and it had to be settled before He would eat. That moment when the temptation was full upon Him, was the moment to settle it.

Further, Jesus told us, "When thou prayest, enter into thine inner chamber, and having shut thy door, pray. . ." We must remember that Jesus was teaching spiritual things, that he was teaching metaphysics; but since words can be used physically as well as spiritually, those who do not realize the spiritual interpretation, can take the statement literally. I knew one man at least who built a small room in his house as a prayer closet, and insisted on his children going there every day at the same hour to pray. But what does this "inner chamber" mean metaphysically? If we shut ourselves into an inner chamber, it

puts us out of communication with the sensuous life. There is nothing to attract our attention; our eyes and ears are stopped; we are still. To be still in the body, however, is not enough; real stillness is to be still in the mind. This entering the inner chamber would mean, then, making a rift in the consciousness of daily life; fixing the whole attention of the mind upon God. Shutting the door means barring out any ideas that are not according to our desire and purpose. We are then not thinking of, not feeling, anything that belongs to our ordinary avocations. In that state we are praying to our Father, who is a Spiritual, not a sensuous, Being; using spiritual terms, purely spiritual terms, because they alone bring us into touch with Spiritual Being. "And the Father which seeth in secret shall reward you openly." That is, when we get our faculties right over the idea of our Maker and at one with our Principle, and our minds perfectly still, we begin silently to voice thoughts of what we desire from our Father, and at once the mechanism of the mind lays hold of those ideas, and we come out of our condition of prayer with a feeling of renewal. The wisdom to do whatever it is our need to do, will be given to us, the kind of wisdom we have called for.

If we are praying to our Father which is in secret, we shall use words which are correspondent to what He IS. This would be a direct way of talking to Him. We must communicate with Life by holding such conceptions as correspond to, and are worthy of, Life, and we shall see how they will be worked out in the objective realm. If our ordinary life is beset with difficulties requiring wisdom, which it always is, then we should ask for wisdom. God is wisdom. Therefore, at such times, this word is the idea that we should hold in our minds, to the exclusion of everything else; we should hold it as our idea of God, of Substance, of Principle, of Knowledge; then our whole subjective mental organization within would function from Original Feeling, and wisdom would come. It does come. "If ye shall ask anything in my name, I will do it." We have taken this expression "the name of Jesus," very literally. Jesus was the name given to the human personality, and we have thought that if we just said "in Jesus' name," this was carrying out His idea. Jesus Himself gave us one of His names. He said, "I am the Truth." "If ye shall ask anything in my name" means, if you ask anything in Truth, of Truth, it shall be done. That is what we have to learn to-day.

It is an education in things spiritual to learn how to approach our Father, God, the great Mental Substance of the universe. We should at least take as much pains to learn to know God, as we take to know facts belonging to the material universe. When we draw out the spiritual meaning of this teaching we find that true prayer does not consist in asking for things to wear, or for daily physical food, but in sitting quietly with the great idea in the mind of knowing the Truth within; and knowledge of the Truth, thus gained, will carry with it the wisdom to get that which is needful. The mind should not be fixed on objects in prayer, but on God—should be still with the great Wisdom of the universe; during this luminous stillness will be evoked That which will translate Itself in natural ways into whatsoever things we need.

Jesus also evidently intended to teach prayer to the people in a relative sense, because when He gave them the Lord's Prayer, He put it forth in such terms as would appeal to the human beings of the time, who did not, and could not, understand all at once His spiritual teaching, but were forever taken up with the greatness of His personality, and with the wonder of what He could do. But He gave high teaching as well, that might

be comprehended by those who had attained a more spiritual state. To them He said, "all things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." If we believed that we had a blessing, we should not pray as though we had it not.

To illustrate, as He always did illustrate, His words, when He stood at the grave of Lazarus, and prayed in the affirmative sense, "I thank Thee that Thou hast heard me, and I knew that Thou hearest me always," while Lazarus was still in his grave!—He simply took the highest of His teaching and spoke it aloud for the sake of the people, that they might understand and believe. When He had said this, "I thank Thee that Thou hast heard me. And I knew that Thou hearest me always:" He cried, "Lazarus, come forth!" Jesus knew that His Father always heard Him; and He taught us to pray in the same spirit, believing that we already have that for which we ask.

We do not always keep our money in our houses; we have it at our banks, and our minds are at rest about it. We must believe that we have the blessing, and we have it! In the realm of Principle everything that may be produced IS. Realizing that what we need for immediate

use only requires to be brought out of its latent store in Principle—just as money must be drawn from the bank for use—we call the mind back to its Principle with the word, and lo! we have it.

We wonder sometimes why we do not get the blessing when we pray. We say we believe; but there are two kinds of belief. The mere intellectual belief is not enough. The quick burning of the heart, the intense realization that our prayers *are* answered, it is that which constitutes true prayer, full belief.

At another time Jesus gave an illustration of the two men who went up to the temple to pray, the one a Pharisee, and the other a publican; the Pharisee stood and prayed thus with himself, "God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." Notice that everything the Pharisee prided himself on doing was material. But the poor publican would not so much as lift his eyes unto heaven, saying, "God be merciful to me, a sinner." And Jesus adds, "I tell you this man went down to his house justified rather than the other." Did you ever notice what a qualified statement that is concerning the prayer of the publican? He prefers it to the self-satisfied

boasting of an egregious egotist, that is all. Of the two, there is more chance for one who belittles himself altogether in God's sight, than for the man who blatantly vaunts his own worthiness. Jesus does not say that this was the perfect thing by any means; and yet the prayers of the Christian world are based upon this "rather than the other"!

In the parable of the prodigal son we have an example of what real prayer is. His is an experience every man must have, to discover that, from the human standpoint, apart from Life, he is nothing. We have to see that we are worthless as personal beings. The prodigal had got to that place. He felt that he was worth nothing. But he did not get up next day, and the next, and the next, saying, "what a miserable sinner I am!" he walked straight off to his father, thus beginning to carry out his purpose of telling him that which he had realized for himself amongst the swine; but his father said, "never mind what you have done, you are my son all the same, and we cannot do away with this truth; come right in and sit down."

This shows what we have to do; not to be always whining about our nothingness; the Almighty knows that we are made in His image

and likeness. There is no spiritual word to answer to nothingness; He cannot take notice of any such sayings as that. It is on human premises that we are nothing. Try the world, and find that it is nothing; it is worth while to find out that on the physical plane there is nothing but death, and then come home, and begin to LIVE.

Now let us turn the Lord's prayer into the affirmative. You cannot teach a Hottentot the same thing that you can teach to a person who is full of the civilization of to-day. You must begin where he is. No one can hold an idea of God which is beyond the state of evolution at which he has arrived. The conception of God must differ in every mind. To one recognizing only the realm of personal existence, the personal will be the highest conceivable; such an one is still in the kindergarten, but he can evolve in consciousness to higher ideas, and a new realm will then open to him. The objective religion of the childhood of the race is not to be condemned, but when we come to the greater light, we do not want to stay gazing at the puny spark; nevertheless let us be thankful for that which has lighted us thus far.

The teaching concerning prayer must be rela-

tive; but those, who have gone far enough to see what the real significance of prayer is, can take the illustration of Jesus at the grave of Lazarus, and apply that same idea to the Lord's prayer.

"Our Father which art in heaven," "heaven" signifying a state of happiness, of bliss, of illumination. "Hallowed be thy name." "Thy name is hallowed"—recognized as holy, or, if apart from the original, the English word be pressed to its root-meaning, then, in accordance with the Master's teaching, we may render—Wholeness or Allness is Thy name. "Thy kingdom come"—Thy kingdom is come. This is the prayer of the man who is in his "inner chamber," who has shut the door against his trials, and has just opened his mind to the Infinite. In this state he says, "Thy kingdom is come, Thy will is done on earth as it is in heaven"—in the psyche or soul, as in the Spirit, it might be said. "Thou givest us this day our daily bread, and forgivest us our trespasses, as we have forgiven those who have trespassed against us. Thou leadest us not into temptation but deliverest us from evil, for Thine is the Kingdom, the Power, and the Glory."

While it is perfectly natural for one who is in that state of evolution that he fears evil, and has

not arrived at a true idea of God, to pray not to be led into temptation, it would be quite inappropriate for one who had perceived a higher idea of Truth, to continue to do so. It is written in the Scriptures, "let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth He any man." Then again, it would seem more natural for one who trusted in the Faith and Wisdom of the Most High to say rather, "I would gladly be led by Thee, even into temptation, for I know that if Thou go with me I am safe. Anywhere, anywhere, so Thou but lead!"

This is the way I should like to talk to God, because though we might not think it very wise to brave temptation alone, yet, conscious that we have with us the protection of the Almighty we should be glad to go even into the fire.

I think we must all see that the prayer—if He gave it just in this form—was a simple and relative one, to suit the state of evolution of the lowest of those who came in contact with His teaching. But He did not leave those who were more advanced without a clear-cut idea of what prayer should be.

We find no warrant in Jesus' teaching for calling ourselves worms of the dust and miserable

sinner; in fact, common sense and enlightenment ought to tell us that we are libelling God by calling ourselves worms. Just think what a picture the idea of worms brings to one! Creeping, crawling! Imagine the human being, creeping, crawling on the ground, lying in dark, dank places! God and His worms! Is that the best God can do? The Infinite, the Eternal, the Omnipotent God! His highest creation, made in His own image and likeness, worms! If we do not live up to what we perceive, it is only because we have not yet come into such touch with God, as to love Him enough to do better. But if we continually say to ourselves, and try to make ourselves believe, that we are worms of the dust and miserable sinners, then, according to the metaphysical law, we should remain everlastingly in our sin and misery, because the more we believe that we are sinners, the greater the tendency to sin; "as a man thinketh in his heart, so is he." We find that those who believe most outrageously in sin, who are having the hardest fight over it, nevertheless run into it. Their sub-conscious mind, from this stand-point, carries them right into the thing which they do not want to do, because they believe in it, and fear it. Fear leaves one vulnerable.

So long as we have a consciousness of sin, we are not pure in heart, we are not one with God, who is of purer eyes than to behold evil, and cannot look on iniquity. We have all had some experience of this. We did not want to go wrong in the ordinary way, but we believed in sin, and found ourselves being drawn in that direction. This is not the true way to think of ourselves, for we find that, whatever the mind is engaged in and united with, and whatever it heartily believes in, is a constant influence, and is bound to concrete itself in the feeling; and feeling is the crux of the whole matter.

Jesus gave us plenty of warrant for saying that we are sons of God. From beginning to end He spoke of God not only as "my Father," but as "your Father." Now with this idea before the mind, and with the endeavor to measure up to the truth of this statement, the man stops his grovelling in the lower nature, and begins to rise into the higher. We have been taught to pray to our Father as though we were to influence Him to change His will concerning us, when His will is changeless. It is we who must change our self-consciousness, in order to know God, because He is changeless in His nature. So our prayer should be a desire to know God as

Wisdom, Goodness, Health, Love, Eternal Life; and the mind should have its moments for dwelling upon those ideas, and dismissing all others. It is impossible for one who has been imbued with the old teaching, the old experience, to engage in prayer in the true sense without some training, some method; and so we have methods by which we learn to get control of the mind and heart, in order to put our whole consciousness into touch with our Great Silent Partner.

Prayer, according to the teaching of Jesus, is the greatest method of healing, and is the most practical way of receiving daily comfort and daily light. We shall learn as we go on, how to enter into the inner chamber, how to close the door, and how to pray to our Father Which is in secret.

XIV.

WE often hear the expression, knowledge is power. Has it ever occurred to us that Knowledge is Life?

God is Omnipotence, Life, Knowledge. Now this common saying that "knowledge is power" has a basis in Truth itself. We often speak

greater things than we know, greater than we realize. This term, knowledge, in the psychical sense, knowledge of things, is one idea; take it further, into the fundamental, the spiritual, and we see indeed, that Knowledge is not only Power, but that it is Life, Life Itself—God, if you will. Knowledge, even of conditions, and how to manage them, is all that we need in the world, in order that we may struggle wisely with our environment. If we could thoroughly understand ourselves, merely from the normal human-being side, and could understand nature intelligently according to sense, that we might fall into harmony with its, and with our own, order and meaning, we should be healed for the time being of all our difficulties. Wisdom, applied merely to sensuous things, would get us what friends, what food, what money we need. We can see how it would bring us everything, by bringing knowledge of how to fall into line with the forces which we call nature; and how it would really prevent us from doing with our minds that which tears down our bodies. In fact, even while ignorant of God, without knowledge of the fundamental, if one knew enough to fall into line with the normal, one would not be ill; so, to get right down to the root, what

we really want to be healed of, is ignorance. Every time we go sneezing along the street we simply hang out the sign of ignorance, the sign that we do not know enough of our own powers to keep ourselves from this effect of air upon our organization. Every time we go about in any kind of psychical sickness, such as temper, or physical sickness such as rheumatism, it announces to the passer by, if he knows enough to understand, "Here am I, just so much of a fool, at the present moment; I do not know enough to manage my affairs of mind, and consequently of body, rightly." But we are talking, in this particular lecture, of a Knowledge that is greater than the knowledge of how to keep well simply by not violating the laws of nature. If they keep these, the ignorant will get on fairly well, for their short span. What we really want is to know the Principle out of which health came originally. This conditional state of health which we experience from day to day has come out of Principle, out of Knowledge. It has come into scientific form in body from the Science-Principle by means of which the body was born originally. The Omniscience of God is at the back of it all. When man knows that which put the body together in the normal way before he

knew that he was; which stood him up square on his feet in health and strength and vigor; which made him ready, and carried him up to that place in his evolution where he finds himself; I say, when he knows the Power, the Goodness, the Health-Principle, that lies at the back of his full health, then he is really healed for ever of any temptation to fall into disease of any kind.

To know God is Life Eternal. What would be the use of Jesus talking about knowing God, if it were not possible to know God? Could we follow one who taught things that were impracticable, that could not be done? Of what use would such an one be to the human race? We know that He meant what he said, and that He was practical. To know God, to know the Great Cause out of which this organization of nature and man has come, is Life Eternal, because God is Life, and God is Eternal; that is, God is the Substance that never dies, that abides, though every living form be wiped out of existence. It is unthinkable that the Great Power of the universe could ever die. Our minds can hold no idea of finality in connection with Principle. Human beings grow up and drop off, but the Great Knowledge, the Great Power,

the Great Wisdom is continually bringing forth and manifesting Itself. To know this Power, to get the mind in touch with It, so that we could take hold of, and use It, as It used Itself in bringing forth the universe, would indeed be Life Eternal.

Just as knowledge of God, knowledge of Truth, will bring forth Life Eternal, so it will bring forth Health Eternal, the Health that cannot be taken away from one. We have seen that God is Health, that God is Knowledge, and that God is First. Before anything was, God IS. Health and Knowledge WAS, long before It was ever brought into a conditional state. The Health of the human race, that has made the race possible at all, Subsisted long before any man came into the condition wherein he experienced health, while yet ignorant of this First of health. That is, the Power to express, and the idea of expressing, must have Subsisted before anything was brought forth into physical form. Now this is just as true of abnormal conditions as of normal. The abnormal condition exists on an hypothesis, that of human experience, material origin. Normal conditions arise from subjective mental movements on sound premises; abnormal conditions, whether

evidenced by simple pain or by bony tumor, arise from subjective mental movements on unsound premises. These movements may be inspired directly from the realm of conscious mental action, or they may arise from hypotheses already established in the under-consciousness of the human race.

There is no dodging the issue, that we have practically lived as though our heredity were merely human. This is a fundamental error of premise, which has indeed brought about a perfect carnival of errors in consciousness, and in its bodily form.

To know our Power, not simply to experience it through feeling strong and well, but to *know* It, as we know the mathematics which we have really mastered, is to know God, hence never to know weakness. It would be impossible to know God, and to know anything further, for He is all. God changes not. Therefore, anything that God brings forth, has not gone from Him, because it is impossible to take anything from the Almighty. It is impossible to take anything away from Omniscience; there is nowhere for it to go, no state for it to go into; and if you cannot take from God, then anything that He has created is still in Him; is created

out of His Substance, yet abiding in it. It is one thing to abide in a Substance, and another thing to know that Substance, and to know that one abides in It. Whether in a state of existence, or whether lying latent in the Substance-Knowledge, man is in God, as much when expressed as before he was expressed; otherwise God would be less to-morrow than to-day, would have lost somewhat of His Substance; He would then not be the Omnipotent, for some of the Power would have been given over to man.

To be healed of ignorance of ourselves—to be healed of the superstitions of a race that has supposed itself to have fallen, that has believed itself to have inherited all the diseases and all the mistakes of the past—to be healed of a belief in the truth of these experiences, to know that they are simply vagaries of the mind, no matter how vividly they have appeared in conditions; to know the Power, the Wisdom, the Goodness, which constitutes the constructive element in man—would be, I say, to be healed for ever of disease.

We have the perception of all this, but we need to be very true to it, because our entire feeling-nature has been built up on the belief that God was to be met with in another sphere, that He

is more personally present elsewhere than with us in this planet. Being imbued with this idea of God, in our sub-consciousness, we must not expect to acquire a thorough working-knowledge of God at once, but we can get enough to make life really worth living, in a little while, a few weeks. By paying attention to this great Principle and treating it seriously, we can acquire enough to give ourselves peace, to give ourselves comfort and happiness from day to day, to keep ourselves from falling into sickness, and into states of emotion that are unpleasant and not good for us. There are those who have had the experience of acquiring enough to be practically well of long-standing ailments in a few weeks. We do not all gain the knowledge as quickly as this, but we can perceive the Truth, and can get practical results if we treat the teaching seriously, as we would treat any science or art that we wished to follow.

Everyone has involuntarily testified through disease, accident, old age, and death, that a condition of perfect health, life, and knowledge, is apparently not to be had in this life. We have experienced the use of Principle as related to our environment, but never dreamed of applying it

to our consciousness; so we need not be discouraged if we are beset by difficulties during our first efforts. Let us remember that we have the Knowledge-Principle with us always; the consciousness of this renders life deeply interesting from day to day. To know that we now have the opportunity of gaining something towards a state of spiritual illumination and physical well-being, irradiates all the phenomena of life.

It is sometimes said that mental healing in its various forms is only good for the hysterical, or for weak-willed people, because it teaches them to use their will-power—the human will. If we learn, and are really convinced in our minds, that it is just as wrong and as disgraceful to be sick as it is to steal; and if we act as consistently upon this idea as we act upon that regarding our neighbor's goods, we shall inhibit many temptations to fall ill; thus we may with advantage use our wills from a human stand-point to that end. If we are in the desperate habit of being frequently ill, it is greatly to our credit to use our wills to enforce a doubt in every single thing that could possibly speak to us of illness, and to believe in everything suggestive of health, whether from the objective or subjective realm. Why should we doubt the normal within us? That

which beats our hearts, which takes the products of the earth and converts them into flesh, why should we doubt this? This is all the power that we have. This is what has brought us up to the present day. Just because some draught of air is blowing, or some foolish fear is confronting us outside, why should we turn from the great Power within, which is keeping us day by day, and run right into the arms of this fear, saying, "I believe in you, it is you that are my power, not the Life within"? Why should we turn away from this great Intelligence by which everything is kept within, and give the earth, or the air, or the fire, dominion over us?

If, then, a man has grasped no more than the fact that it is wrong to be ill, he may use his will from that stand-point, and, standing up in the face of the temptation to fall down with illness, say, "No, I will not be ill." He will find that he has tremendous power from the mere use of the will in accordance with common sense and law. It is not right to be ill. It is not right that a house be in disorder when it is intended to be orderly. Therefore we will not have our house in disorder.

Now just as there is but One Power in this universe, so there is Only One Will; and that is

the divine Will. That will you and I have inherited. Just as we have inherited the principle of numbers, of chemistry, and are making use of them every day in our outside lives, so we have inherited a will from God the Father Almighty, and we have not inherited any other. The Will-Substance is infinite; it is eternal; it is omnipotent; it is God's Will; but when we make use of that Will from mere human premises, not knowing God from whence it came, we get results accordingly. If we use the will from a divine stand-point, we shall get divine results in our consciousness. The will used humanly, is a great force; used divinely, it is Power irresistible.

How shall we use the will from a Divine stand-point? In just the converse of the way we use it from a human stand-point. Suppose for instance, I knew the influence of the mind over the body, not only over my own body, but over the mind and therefore secondarily over the body of another; and suppose I knew no higher ground of action than the use of the will to break down the beliefs of another in his illness, and to install my own idea of health; wishing to heal this other, I should then concentrate my whole attention upon the throwing

of my will into that person, to make him believe that he was well, to make him feel my feeling at the moment, knowing that if I could make him believe and feel my will, my purpose, I might, in one or many treatments, force the belief upon him that he was well. I should thus be making use of a law that exists, namely, that just as one stronger in bodily strength can overcome one of weaker power, so one with stronger feeling, greater conviction, can dominate the weaker consciousness. I should be putting forth my power, my will, and I should expect to succeed, having also the law of suggestion to work for me to this end. This would be an hypnotic experiment, to a certain extent, and perfectly legitimate, so long as I was doing my best to a good end. I do not say that it would be wise. For those who use this method it is the invariable custom to look the patient straight in the eyes, with a determination to break down the barrier of the objective faculties, and they like it all the better if they can produce the hypnotic sleep. Now this is the use of the will from a human stand-point, person over person. Here the will is fixed upon the object, it is fixed upon the mind of the person, with

determination to dominate him. All this, however, has no place in this teaching; everyone is free, even to be ill.

By breaking down the will of a man, and forcing upon him a belief independent of his intelligence, we may succeed in healing him for the time of his belief in his disease, and of the expression of the same, but have we not rendered him more and more vulnerable to mental influence from the people about him, more and more likely to become a football to the mental condition of others, so that the last state of that man is worse than the first?

Now what is the converse of this practice? It is to fix the mind steadily upon the Subject, steadily upon the Great Silent Partner, not recognizing even the little partner—the soul-life; but going straight to the Divine. The will is fixed for the purpose of holding the faculties of the mind steadily over one of the modes of Being, while the faculties of the subjective mind take the premises suggested by the fixed purpose of the conscious man, and function up Original Health from the Great Subject, in the form of condition; the condition is then established, not through dominating the feeling-nature of the person, but through the establish-

ing of a sympathy with Being—first in our own consciousness, then, by similarity of organization and one-ness of Principle, in that of the other—through the divine sympathy that is awakened involuntarily by our own high state of conscious realization. In this case the suggestion is subjective, and is made by the high sympathy of the one divine organization with that of the other. The suggestion—if we may call it by that materialistic term—is then evolved out of the primary mental organization, which has not taken it on through the medium of the soul-consciousness, but through the divine sympathy that exists between the latent spiritual entity in each person, even as human sympathy, soul-sympathy, exists between people in the realm of humanity.

Just as above the audible vibrations there are others which the ear is not sensitized to hear, and as above the visible vibrations of light are those which the eye cannot see, so, above the ordinary scale of human emotion, there exists a potentiality, which, when acted upon, will raise the consciousness so completely above all mundane conditions, as to flood the whole organization with life, health, and inspiration, thus bringing with it instantaneous healing.

I can see how the healer, in ideal contact with the Principle of Being, can rise into such a state that a person can be healed in an instant of time.

There is a vast deal of difference between making a man believe that he is well, that he is happy, that he is good, that the opposite erroneous conditions do not obtain at all, when in each particular they are most evident—between this, I say, and recognizing the existing conditions, in such wise as to deal intelligently with them from the stand-point of Principle. This is capable of putting that which is wrong in condition, right, in the mental and emotional realm, as in the objective universe. The former is stultifying in its nature; it is intellectual coercion, and its effect upon the character tends to produce a condition wherein discrimination is blunted between that which is normal, elevating, and ennobling, and that which is false: while the latter calls out the spiritual nature, opening up the higher realm of consciousness, and inciting to courage, confidence, and loyalty to Truth and Righteousness, regardless of comfort or discomfort for the moment. True healing has a Principle at the back of it, and comfort should not be bought by cowardly denial of facts.

but erroneous conditions should be met with intelligence, and dealt with bravely on Principle. To deal with them it is not by any means necessary to deny their existence as fact. We have simply to apply the Principle of Rightness to the working out of right conditions. To feel comfortable is not good enough, unless that comfort be established on sound premises.

Just as the heart beats, the blood circulates, with still, peaceful, harmonious, geometrical action, so, without our co-operation, does the divine Will work. It is a still small voice; it is a peaceful flowing.

We sometimes use the words force and power interchangeably. Force never could exist but for Power. Force only tells of Power, but Power is still; Power IS. Power is the Substance, which, when functioning in the elements, is known to sense as force. Therefore, when a man does not know the Power of God, and does not know how to be still, and let that Power work as the Will of God, the Will of Knowledge, the Will of Wisdom, and be manifested in him; then let him use what force he can bring to bear upon his consciousness to *make* himself do right. Let him stand right up against all these abnormal things, and say, "No, I will not bow down to

you and serve you." We may be very sure that at the first temptation to fall in with a condition of illness, the most inane thing we can do, is to go to bed and think about disease. Instead of doing this, let us jump up, and rouse in ourselves that which brings about a normal state, and sets in action vibrations adverse to sickness. This is the first stage, this is the human use of the will. When we do not know better, then let us do the best we can. There are methods, however, of applying the mind to the knowledge of God.

The brain is the organ of thought. Human thought is born out of soul-stuff. Thoughts are represented by words. "Thought" is the metaphysical term for that for which "word" is the physical term.

As we said, every word has a spirit in it, and the spirit of a word is the meaning of it. If it have no meaning, then it is but a word in the letter; it is a mere sensation. Thoughts lead to words; words suggest thoughts. There are words that mean God. To hold these words up to the mind, with the intent that the brain-consciousness shall do nothing else than dwell on them, to engage the faculties of the mind only with those words and the ideas which are

suggested by them, establishes a connection between the word and the thought. The faculties that are delegated to work in the brain-consciousness, being a correspondence of those in the subjective mind, awaken to action the latter, and set them to function from their Principle, out of which the spirit of the words is to be evolved.

Thoughts are born out of feeling. God is Original Feeling, which can be translated into the feeling of godlikeness in a man's consciousness, into harmony, peace, light, illumination, and from this state the brain can translate it into thought, and from thought it can be expressed in words. This is the unconscious process, which may also be consciously reversed; so that we may hold the idea of Wisdom before the conscious mind, to the exclusion of all other thoughts, until this great idea stands there alone, as a beacon light, flashing out for the moment all the darkness of condition. The mind is now in touch with the Most High, and consciousness is being evolved which may in a moment of need be functioned into thought, as it has already become a latency in subjective experience. The mind is then drawing upon Life, Knowl-

edge, and Power, which, when the man goes to his daily avocations, will be translated automatically into terms of inspiration, into terms of wisdom.

This is the Science of Silence. Original Power is silent. When sight and hearing are in abeyance, and the body is still, all is silent; but the Silence does not only consist in thought and sense being stilled, it is a high state of consciousness, out of which nascent thought may come to one in active life, at a moment of need. For the time being, however, we are in a state of realization, developing spiritual consciousness, and having no need for thought. Our great idea is to form such consciousness as shall bear its fruit in thought, all fresh for the moment of use; not to entertain ourselves with beautiful reveries.

The more perfectly the mind is poised, the more is accomplished, both when working for ourselves or for another. The purpose of entering the Silence is to become one with Principle. One-ness with the personality of another is established only through the action of the Principle, because of the one-ness of the Parent-stuff, much the same as when one strikes a note on one instrument and hears the same

note vibrating in another, indicating the same attunement. In the Silence the mind is withdrawn from sense-perception, that it may sense only from within outward; although we can hear a pin drop, and all the senses are more keenly alive than in the ordinary state, yet the mind is under bonds to pay no heed. Our inspiration will give us instantaneous judgment as to whether the sound is to be noticed or not. It needs training to remove the vividness of sense-impressions, both of the present and of the past, that this higher consciousness may be installed. In this kind of meditation there is a process going on in the mill of the mind, of which we are unconscious as to thought, but deduction is taking place in feeling, and there is a lifting up of conditions from off the consciousness. If for twenty, fifteen, or even two minutes, we can, without any change of thought, hold only one idea, such as, "I am thine Omniscient Life within thee," the good feeling will come welling up from within, and will be distributed throughout the entire organism.

In applying his mind to wisdom in a worldly sense, a man's object is to get the better of another in order to attain what he wants himself.

There is a way, however, of getting what he desires right out of the world's stuff itself, and thus wronging no man.

There is yet this other way.

If the word Wisdom is held in a mind trained in meditation, with all else shut out, as though illuminated by a great light with which it is entirely engaged, then the mind is carried straight back to its Principle of Being. To make a picture of it in sense, imagine the body lit up within by a great flame, which shall be, ideally, Wisdom lighting the mind. Thus the connection is made. Wisdom comes. This one word held in that way is a prayer of tremendous importance to the man and to the world.

We know that there are times in our lives when we are conscious of not knowing what to do next, in order to bring our affairs into a satisfactory condition. We look this way, we look that way, we look all ways, and we do not see where to turn or what more to do, and yet something has to be done, next month, next week, to-day. "I do not know what to do," we say, "and yet I must make some move, or I shall be ruined." The way is all blocked, and we are anxious and troubled. Or it may be some small thing in the family only, but it worries and frets

us. To know this great Truth, what Wisdom will do, and to apply it earnestly, faithfully, truly, because it is our birthright, needs practice. Let us take this matter in all seriousness. We are consciously establishing the connection between our own personal consciousness and the Divine Substance lying at the base of it all.

If, *pari passu* with our daily life on the ordinary plane, we take the time and the spirit necessary to develop this spiritual consciousness, this consciousness of God latent in us, it will manifest itself for us one day, as we evolve out of the Adam-process of doing things by the sweat of the brow.

A man educated in this teaching came to me at the time of the great bank crisis in America in 1893, and although he was very rich, and his credit was good, he told me that a concern in another State, with which he was associated, had failed, and that he was involved to the extent of fifty thousand dollars. He said that ordinarily he could have met the situation without the slightest difficulty, but that money was so scarce that he did not know how to raise the sum, and in two weeks it would fall due. His back was aching, his head was aching, and he was distraught. He was a neurotic with a very

active mind. He came to me for treatment, after which I said, "Since this is a case where every avenue is apparently closed, there is no use in turning over and over in the mind what is to be done; there is but one way now, and that is the greatest of all. Just take the word, 'Wisdom—Omniscient Wisdom,' and whenever you are tempted to think what on earth you can do, say, 'Wisdom' and drop the rest. It does not matter how many times you say it in a day, but, whatever you do, don't think; the right thought will evolve out of Wisdom at the moment of need."

As the day approached for him to liquidate, his consciousness became very insistent. Thoughts like this would come, "Now you know you will have to meet this crisis, and you will have nothing to meet it with." He told me that when he went to bed "the morning was after him." He was beset with thoughts and fears. "You had better be thinking what you can do, you will fail." The first thing early in the morning, the same suggestion. To all he faithfully and steadily answered, "Omniscient Wisdom." The day arrived. On his way to his office he had to pass a bank with which he had never had any dealings, but which had long desired his custom, and—

although he himself was a director of another great bank in Chicago—just as he passed the door, with these potent words constantly in his mind, the idea suddenly presented itself to him for the first time, when on the very spot, that this bank would prove to be his way out. He went in, stated his case, and although not a bank in Chicago was lending money, even to the richest, he secured his accommodation. What would have happened, if he had been in a state of nervous anxiety? These financiers are sensitive as a photographer's plate. They will detect a tremor of a man's consciousness quicker than lightning, although his face may be galvanized. If he had gone in there with his knees knocking, he would never have got the money. If he had gone with mere bluff, he would never have got it, for those were fateful times in Chicago.

If you can keep your mind calm—if you can keep yourself in a state of inspiration—that which is best will come to you. There is that within you which knows better than you. Some musicians will tell you that they can sit down, without thinking, and play, but that when they begin to think and watch their hands, they lose the whole thing. In order to get into contact with that which is within you, you must have

inspiration, and you must not have fear. It is only in times of inspiration that this particular intelligence within you will reveal itself, and give you what you desire. "If any man lack Wisdom, let him ask of God that giveth to all men liberally."

Now a man never lacks Wisdom. This thinking from a certain stand-point makes him feel that he does so, when, if he took another stand-point and another course altogether, he would find there was abundant Wisdom in the Principle of his mind ready for use at the first moment of perception. This is one of the modes of self-culture which we will enlarge upon later. It is one of the greatest ways of permanent healing, of getting illumination from within, which makes one bold and fearless as a lion, so that outside things have no power over one. We know that there are states of mind when poison will not affect us, when it will not produce the smallest result. I have been to patients more than once in my life who had taken morphia enough to kill them, without the slightest effect, the pain was so great: it did not even cause drowsiness.

If the conscious mind and the mental organization within can be so engrossed with pain, that

the former will not notice, nor the latter work out in bodily condition, a deadly dose of poison, how much more then, can one rise, when in an illuminated state of prayer and communion with God, and Faith in the Most High, to a place where ordinary physical conditions are controlled—and what endless possibilities open out, even to the fulfilment of the promise of Jesus, that a man may drink any deadly thing, and it shall not hurt him!

XV.

THE use of words that have a fundamental, spiritual, significance is one of the most important methods of self-culture. We are in the habit of living in the concrete world of sense. We want to become just as conscious of living in what is to us at present the abstract world of Knowledge—Spirit, as we now are of the happenings in sense-life. We must get to know the one as practically as the other. We have been born into the sense-life some years, and have an heredity of experience in personality, through our ancestors. It is time to enter into our true heritage of Knowledge, of Goodness, of Life Itself, the Principle of Life.

The same Principle obtains in the Spiritual Being as in the sensuous being.

Words—or thoughts—have a regular involution as well as a regular evolution. For instance, let us take the word Life, meaning God. It has been evolved to express one aspect of the great Knowledge-Substance. It has been born right out of the God-Substance to represent It. Man has an organization by which he is able to conceive ideas. First there was an idea, too vast to be represented by one thought, so it began to break up into many; thoughts translated themselves into words, and thus we have the whole process of the evolution of the idea, Principle, into the words expressing It. The idea “Life” has come right up through these different processes, until it has taken the form of a word.

Now, as I said, there is an involution, just as there is an evolution. For instance, we hold steadily in the mind the word “LIFE.” This calls up the idea, which in turn is dealt with by the subjective faculties. A feeling is thereby evoked correspondent to the idea, and thus we have a direct involution back to the Most High—Original Feeling—from whence the word first proceeded.

We have learnt that Life does not mean simply physical animation, but that it means the great Principle out of which the world has come, out of which man has come—the Principle of Knowledge, for the use of the mind.

Principle appertains both to the mental and to the sensuous life. It means Original Intelligence, Original Knowledge. We find, then, that this word “Life” has come into our minds by an evolution from the Great First. The word “Life” has a spirit in it. When we understand the spiritual meaning of Life, we have caught the spirit of the word. This is the entire object of the thought, to produce the spirit of the word, the Truth. Having now learnt what Life means, in its spiritual sense, we take this word into the mind, as a word. Our thoughts are perhaps fully occupied with affairs at the time; our emotional and sensational selves are on the plane of the senses and of human experience, but wishing to get our whole consciousness on to another plane for the time being, we leave the mere physical, with endeavor to rise to the realization of the Great Power within; knowing what the word Life stands for, we quietly still the mind, holding the one word, and nothing else.

This purpose in the upper consciousness will call the attention of the faculties of the subjective mind, which will begin to function from our desire; and thus from the Life-Principle, God, deliver concrete into our consciousness something illuminating, something constructive, belonging to the idea, Life. We may not, indeed we should not, at the moment, have any intellectual perception of Life Itself, but we shall experience this when we need it. Our purpose is not to try to translate the consciousness that we have at the time into thoughts or words; our purpose is to become still, and lay up a store of spiritual consciousness that may stand us in good stead when the exigencies of life require it.

Take, for instance, the idea that we have of ourselves as human beings, material. We think that the body can do exactly what it pleases with us, and that we have no dominion over it. There comes a time when the body seems to say, "I am tired, I cannot do any more of this," and we interpret this feeling as of the body, because the sensation is connected with it; the sensation may be so strong that the fatigue becomes weakness; and so we say that the body must have rest. It is not the body, it is the conscious-

ness. We are deceived. That is our false idea.

Fortunately spiritual words have two offices, which they fulfil when we use them for self-culture. In the first place, if we repeat a spiritual word over and over, it keeps the mind from the "tramp" thoughts that are seeking to engage its attention. Take the word "Spirit." We ordinarily think ourselves material. We want to change our conception of ourselves. We are spiritual. Suppose, then, that we let Being speak to us, the Being within, That which is beating our hearts, and let It say, "I am Spirit, I am Spirit." This is a new thing for the mind to be occupied with, it is something that is really lightening and spiritual. Although we are otherwise occupied, still we are able to say, "I am Spirit." If we take a longer walk than usual, to which perhaps we have looked forward with dread, thinking that it will tire us, such a feeling of vitality will obtain, if we go on saying this word, that when we get to the end of our journey, we shall scarcely know that we have walked at all, because the mind has been occupied pleasantly, usefully, and constructively, with this thought of Spirit. It has taken away that dead, heavy feeling, that mere human dread of fatigue. "I am Spirit, I am Spirit." If we

say these words faithfully, we shall not be likely to think very consecutively about anything else. They have a spiritual vibration in them which tends towards constructiveness and Life. "I am Spirit, I am Spirit." It does not occupy our minds to the exclusion of attending to anything that we are about, but our minds are prevented from having a background of the pessimistic expectation of fatigue. Therefore I recommend those who are taking up this teaching to get into the habit of speaking these great words which mean God, as a defense against some of the negative influences by which they may be beset. The word is nothing. We accept it as a token. When we think of the kind of thoughts—to use the metaphysical term for words—that are prone to be in our minds day after day, we shall see that, if we could extract the spirit of those thoughts, it is possible that this kind of spirit would not be very pleasant to live with. Every one of those thoughts has an emotion at the back of it; they are born out of, and partake of, the emotion of the soul-consciousness. It means a great deal to us what kind of thoughts we think, what kind of thoughts we allow to take possession of our minds, whether they are

the stray thoughts of the mundane sphere, or whether they are spiritual, and of a high order. It makes a great difference to general feeling, and a greater difference as we go on in the years; because, if we choose this better way, the kind of emotions which have been hitherto constantly in the soul, and which tend towards death, will finally lose their stirring power; whereas the kind of ideas and thoughts which have behind them a great, splendid, spiritual meaning, must tend to be continually constructive.

So then, no matter what we are doing, if we really wish to accomplish something, and to have a health that will never leave us, it is well worth while to use these words a great deal. I have used them. I cannot tell you how much I have used them, day after day. There was a year when for eighteen hours out of the twenty-four, you would never have found me without them, no matter what I was doing; such was my state that I had to do it, to be able to hold on at all and attend to my business. It was the only way by which I could keep going. That is one form of word-culture which is healing in its nature. We must ask for what we want. God is Spirit. We want the Spirit of God. It is just like call-

ing on God by name. "God! God!" It is connecting the upper consciousness with the underlying Truth-Principle—the "Within."

We have to make a preparation to get into the Silence of which we have spoken before. We have to train the imagination. The imagination is the pilot-faculty of the mind. We cannot get on without it. It only needs to be trained to do the bidding of man. We must learn to be able to concentrate the mind, not to let it be scattered, but centred upon one thing. In training the imagination, it is good to use it constructively at once, to imagine, for instance, that our bodies are full of light, that they are a perfect blaze of light. Let us imagine that we take a light and carry it right down through the inner parts of our bodies, and let it shine. We may call that light "Love," "Wisdom," or "Life." If there is anything particularly wrong in any part of our bodies, we let the Light shine there, and the imagination can, out of that ideal Light, create heat, so that we can actually feel warmth in any part, or through the whole, of our bodies. It is good to train ourselves to be able to feel whatever we imagine. Then we can choose what we will imagine, and thus we can always feel right, and do away with this consciousness of being

human and material. It is good training to the mind to imagine the arm passing right through the body from back to front. Let us imagine it right inside the body, nothing to hinder it at all. We can see it there. It is also possible to imagine ourselves speaking a word in the foot. We can put a word anywhere we like in our bodies, and feel the consciousness of it. Imagination is capable of this.

All this is simply for training the mind, that we may get it under control, and make use of it as we will, before entering the silence; and if one would persevere in these practices many, many times a day, month in, month out, there is no telling how much would be accomplished towards developing the spiritual nature. Thus we can take some words like "Oh! Thou Infinite, Eternal, Omnipotent Spirit, Omniscient within," and we can determine, "now I will say this over silently, sitting quietly, and not another thought shall come into my mind." But we find before we have said the first word, that other thoughts have already come. So we go back and do it again, and perhaps, at the first sitting we shall not get beyond the first word at all, but we patiently say that over, until we have accomplished our purpose, and when we have

succeeded with the first word, we take the second, and struggle with that and get the better of it, and then the third-word, and so on, till by-and-by we shall be able to sit quietly with a great stillness in the brain, and nothing but the words that we are speaking. This puts us into the condition where we can pray to the Father which is in secret; into the condition in which we can command the heart, by attaching it to the great ideas which these words signify.

There are several ways of practising concentration. We may take, for instance, the word "Life" and determine that we will not let another thought enter our brains for the next minute or half-minute; we sit quietly, and just as surely as we determine this, there will be hundreds of them trooping in. It will be the signal for all manner of thoughts to come; but we take our word "Life," and look on it as though it were a weapon, and every time any thought, any suggestion of a thought, begins to peep up above the horizon of our consciousness, we hit it with the word "Life, Life." The thoughts cannot come any more. They never get above the horizon of the mind, "Life, Life." As they come, we have to strike them down, "Life, Life." We need not do this for very

long, say half a minute, a quarter of a minute, just a little. Let us stop in our tracks wherever we are; we shall see how hard it is to make our minds do our bidding at first.

Another method is to look upon our heads as though they were clear pools of precious substance, that nothing should possibly reach to soil in the least; and this the stray thoughts that are coming would do. Therefore we will not let one of them approach, so that we may keep our clear pool of precious substance (perfectly free of everything; and the spiritual consciousness is the precious substance) in our brains, which we protect with the word, Life. There always comes with the use of these words some constructive, up-building action.

Now we come to the practice of meditation. We have prepared ourselves to meditate by these means. In this teaching, we mean by meditation not thinking at all, but rather the holding of an idea in the mind, represented perhaps by many words, not thinking about their signification, but simply keeping the idea that is represented by the words steadily in the mind. The faculties of the mind, those involuntary faculties within us, will take hold of that idea, and will work with it, and will be the means of bringing illumination

into our consciousness, and into our bodily life. Meditation leads us to conscious union with God. The Spirit of Truth, coming into the mind of man directly and intuitionally, is functioned into his consciousness by means of the subjective mental system. This that produces life, that produces body, also provides knowledge. We do not think about the body except as the medium, through the interior channels of which feeling and ideas are delivered to the man, whether from Principle, from soul-life, or from the objective realm. Turning the mind in this direction, with fixedness upon the Principle, tends also to bring the realization of Being as a self-containment, thus dissipating the idea of the apartness of God from our present consciousness. By-and-by a feeling will obtain, representative of the spirit of the words used, till finally the body seems more like a mental than a physical substance, an integer of consciousness, rather than an objective entity. It is always well to use our meditations in two forms, as primary and secondary meditations. Take for instance "I am thine Omniscient Life." This is what I call a primary meditation. Here comes the use for the trained imagination. We imagine that, just as we should speak words with the voice into the sensuous realm, so the

providing part of us, the providing Knowledge, is making Itself known to us, and is saying, "I am thine Omniscient Life within thee. Trust thou in Me." We are now perfectly relaxed in our conscious selves, and we are letting the providing part speak up into our self-consciousness. "I am thine Omniscient Life within thee. Trust thou in Me." We shall, as a matter of fact, be repeating it in our conscious brains, but we must imagine that it is being spoken from the subjective realm within. The idea is to get that spirit and that consciousness of Life, the Infinite Life of Being, so near to us that we feel It actually within us. "I am thine Omniscient Life within thee. Trust thou in Me, for I will never leave thee nor forsake thee, and beside Me there is none else." We get into the habit of looking to this creative part of our organization as the channel through which the Infinite speaks, and instead of thinking of it as matter, and as gross material, it should be regenerated in the mind, and become to us the mental substance, Spirit, Knowledge, Wisdom, which in truth it is, rather than the sensuous. Thus we rest in this idea, "I am thine Omniscient Life within thee. Trust thou in Me." The mind is getting in touch with the idea, God.

God, to man, is an idea, and the idea a feeling in the mind, and that feeling is the Spirit or consciousness of the Almighty. We are developing that in ourselves. Jesus said, "The Father dwelleth within Me." Of course this "dwelling within" is not of sense; it means a mental, in contrast to a sensuous state; but since we have a "within" as regards the body—an internal organization, we turn our attention that way, in order that we may be consciously in harmony, and may recognize the channels through which ideas are delivered to the mind.

The "I am" represents what we call a primary meditation. By primary, we mean that which comes directly from the Most High within, as if the Most High within were speaking. The words lead straight back to Spirit, straight back to the Omniscient; and they themselves call up the Spirit, the Omniscience within.

The secondary meditation is put in this way, "Thou art mine Omniscient Life within me. I will trust in Thee." This is the conscious man acknowledging that God is the Father within him—his Omniscient Life.

It is good to practise both kinds of meditation, because we get a sense of union with God in that way. It is not simply God that is speak-

ing to us, but we in our consciousness are answering back. Just as there is an infinite sympathy between the subjective man and the objective man, the soul and the self-consciousness, so there is that sympathy existing between the divine nature in man, and God, the Substance of the divine nature. This practice of meditation is a most important practice for those who wish to be something more than physically well, who really wish to *know*; because this is the method of developing the spiritual consciousness. There is a great deal to say upon the subject of meditation, but it is better to practise, that we may know. We shall find that we are not able at first to get into close contact with the inner consciousness, and it is a great help to all who wish to learn, to practise with those who are already trained; but it can be done in the silence by oneself.

I want clearly to point out the difference between intellectual and spiritual meditation. It is the purpose of the former to take a certain subject, and, excluding all else from the mind, deliberately to pursue definite trains of thought relating to it, for a certain end.

In spiritual meditation, the intent is to still the mind of all action in the realm of thought,

and to take a certain idea into it for the purpose of spiritual development. Having prepared the mind by the exclusion of all else to become fixed upon the one idea and rest there, the consciousness accepts the office, for the time being, of holding the idea steadily up to the subjective faculties, as a standing suggestion for them to function from one of the modes of the Most High, expecting in return only the consciousness of Oneness with this First of all. During this exercise, certain knowledge in the form of feeling is being born into the subjective consciousness, which makes for illumination. Different meditations store up layers of this spiritual consciousness as spiritual mind-stuff. Treasure of experience is being laid up in heaven by the man-entity, which is ready to be functioned into the thought-realm as inspiration at the hour of need, by any event or circumstance that calls it out. Thus when it comes into the realm of the conscious mind, it wells up fresh and spontaneous without any taking of thought as to what to say, or what to do. This spiritual meditation will not be confused with the psychical, since the one is communion with God, and the other communion with the race-stuff. It is never

allowable to enter into a state of trance, nor is such a tendency inculcated by this practice, but the reverse. Therefore anyone sensitive to psychical influences will find the methods here given most helpful in overcoming their weakness. The faculties indeed are more keenly alive than ever to what is going on around, but they are still. In preparing the mind for meditation through concentration, by the methods which I have been teaching, there should never result the slightest fatigue. Anyone experiencing such, should seek personal direction.

We have inherited a certain consciousness from the race, which we have already fully realized; and also consciousness from our Father, God, yet to be realized through the divine nature of man. Meditation is the means to this end. We have an heredity reaching beyond conscious human experience, from far back where man lay in the subjective realm only.

We saw that if we go back in imagination to the time when this whole universe was fire—only fire apparently—God was there, man was there; that man was in the elements then, just as he is in the elements now, only he was not individualized, personalized, or expressed. Back there in the fire, before he knew that he was at

all, or before he had been formed, he was associated with the elements.

Whatsoever these elements may mean as to consciousness, from the mental stand-point, from the God stand-point, we do not know. We only look at them through the senses; but we know that everything is spiritual, and that when we shall know the elements mentally, as we now know them sensuously, they will be spiritual to us. All that we have inherited of body, is from the fire. When the earth was formed from the cooling fire, man was still in the earth, associated with the elements; and then, like every other creation, he came up clothed with the earth, just as divine then as he ever will be, but in the deeper chrysalis-state of earth consciousness. That is all. Man has been plucked right out of the fire. When he came into such form that he could begin to command the elements, separate, and attract them, he began to be clothed in form, and progressed until he became the greatest of all creations. Why the greatest? Because it was in him to know God, to know from whence he came, spiritually. This is his divine nature. This is why he is spiritual, and, so far as I can see, the only reason why he is above

the animals. He has it within him to know God. He made a long journey in the subjective state before he was formed. He could then endure the fire; he was in the fire; and when he shall come into his full consciousness, consciousness of God—no fire, no element whatever, can have dominion over him. He will call into his self-consciousness that which he had subjectively, before he knew that he was at all—the capacity of being perfectly uninjured by any of the elements with which he always was, and is, incorporated. The elements now making up his body will have no more power over him than they had in the fire, when they existed as fire. The elements that are now in the body can be transmuted into their original state by chemistry. They have come up out of that state, and they can go back to it; but it is man's privilege to create a consciousness born of the Spirit, that shall make him master over all things, master by the fact that he knows.

He will be able to carry the elements along with him. The elements out of which he originally came will go on with the man, but in a different form, just as we translate water into steam. It will not be the body as it appears now, when once immortalized.

I may say that all this teaching is nothing, unless we practise. It is not given merely to interest, but it is given, because, when we practise, it becomes a mighty power in us for good—always for good.

THE END.

ADDENDA.

To learn how to meditate effectively, it seems to me, is the greatest thing in the world, for in spiritual meditation the mind actually comes in contact with its Cause. As has already been set forth, the conscious mind, concentrated upon one great idea—which may take a number of words to express—practically rings up the subjective mental system, which in answer to the call, begins to function the feeling corresponding to the idea into the consciousness of the person, where it is stored up in the memory, just as objective experiences are recorded in the soul. This process, continued day by day, makes for regeneration, for man's birth into a consciousness of his spiritual nature.

While I am aware that there are but few who are likely to apply themselves to this end from reading a book, and fewer still who are able to do it without personal instruction and inspiration ; for those few, I am appending some meditations which have been found most useful and most illuminating by the people with whom I am associated.

I might say still further, that the affirmations that are usually taught, and that really belong to the first stages of this teaching, have proved

most useful to the people, but these affirmations put as meditations, primary and secondary, constitute a far safer practice, because there is no possible opportunity for the personal "I" to become deceived into thinking itself something of itself; whereas the continual affirmation, "I am good," for instance, might become a piece of self-deception and self-stultification, making a man believe, in his relative condition of consciousness, that he is absolute, whilst his neighbor can only too plainly perceive the contrary fact. Besides there is none good, save God only; meditation recognizes this, and the method of it is promotive of the idea.

*I am thine Omniscient Principle within thee.
I am thy Divine Health-Substance within thee;
trust thou in Me.
I am Light; within Me is no darkness at all.
I am the divine Son of the living God within
thee.
I am thine Almighty Protection and Bounty
within thee.
I am thine involuntary Self-Control within thee.
I am thine Infinite Knowledge and Power within
thee.

* The primary "I am" meditations may be made secondary,
e.g., "Thou art my * * * within me."

I am thine Omniscient Substance within thee.
I am thine Omniscient Self-Control within thee.
I am thy Holy Spirit, thy Comforter, thy Prince
of Peace within thee.

I am thine Omniscient Principle of Holiness—
of Health—within thee.

I am thy Health Omnipotent; trust thou in Me,
and I will give thee the desire of thy heart.

I am thy Holy Spirit of Truth within thee.

I am meek and lowly in heart.

I am thine Omniscient Principle of Life, Faith,
Love, within thee; trust thou in Me, for I
will never leave thee nor forsake thee.

Be still and know that I am God; I will have
Health and not disease; I will have Knowl-
edge and not ignorance; I will have Peace
and not turmoil.

That I may know the Truth within me.

Infinite Goodness, I would Thee know.

Faith in God; have faith in God.

The Kingdom of God is within.

Life, Life eternal; Life alway.

My Creation and I are one.

My Creator and I are One.

Omniscient Wisdom.

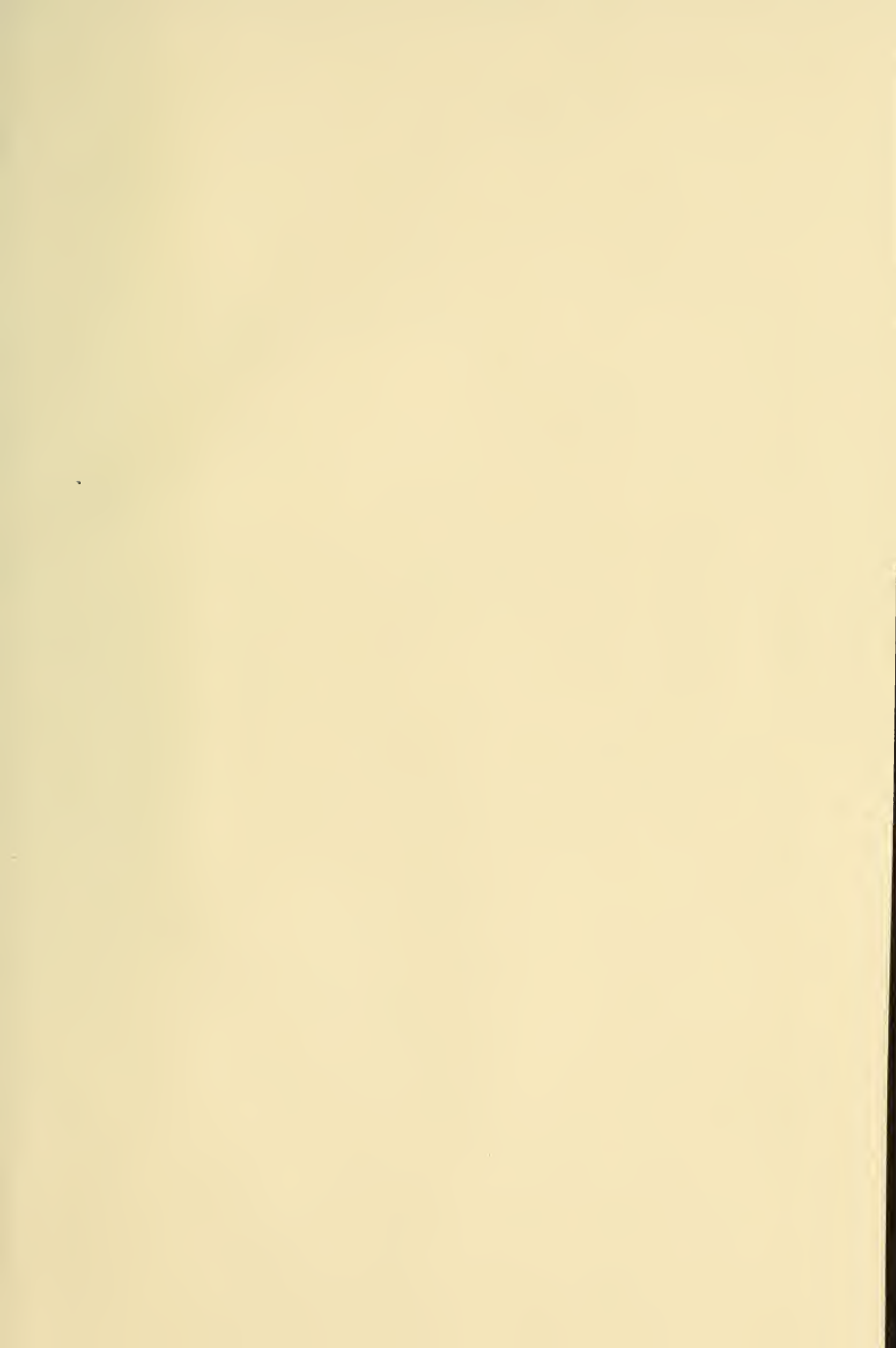
Omniscient Goodness.

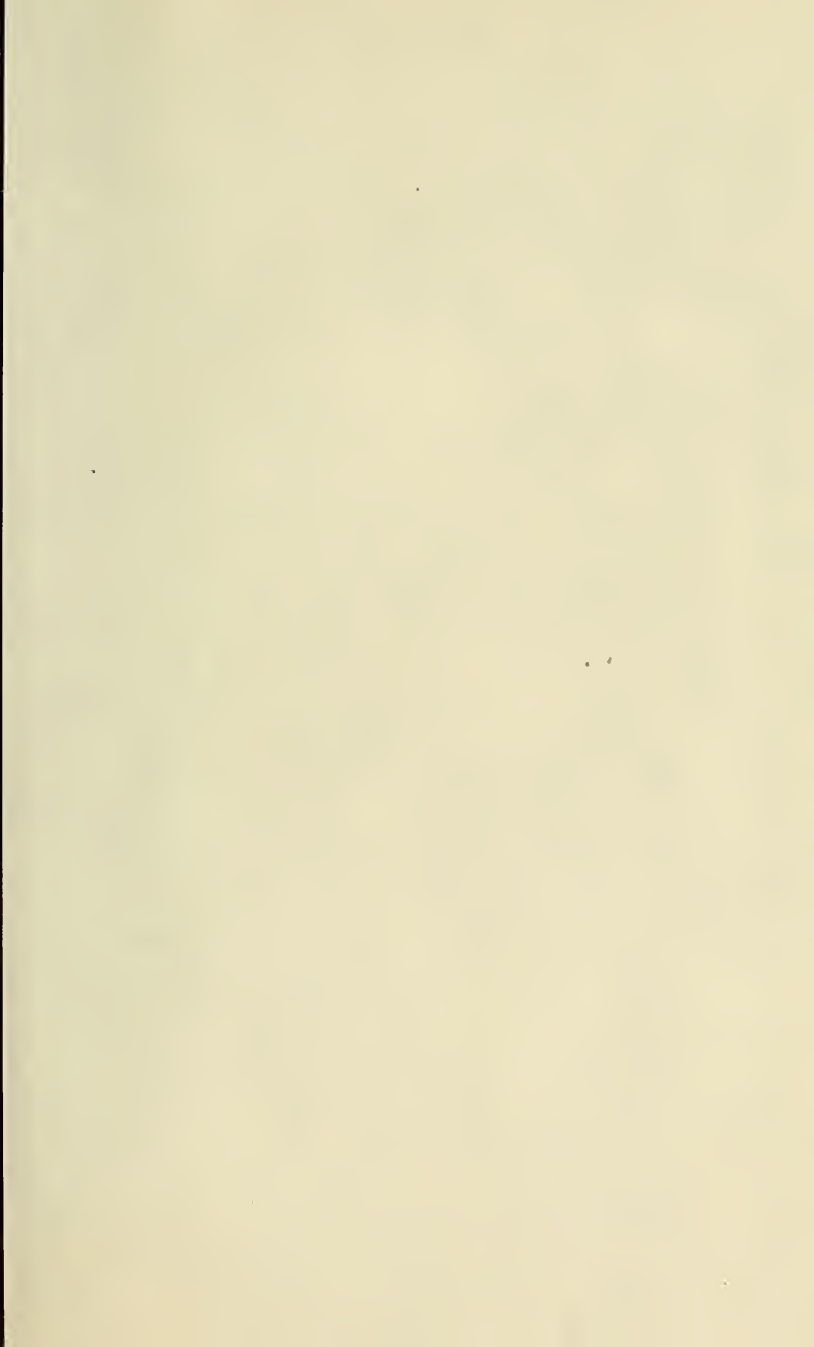
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